James Tufton Bartlet.

From Mrs Hardy

June 1786

Lady Lavinia (Title)

Prayers

James Tufton Barker.

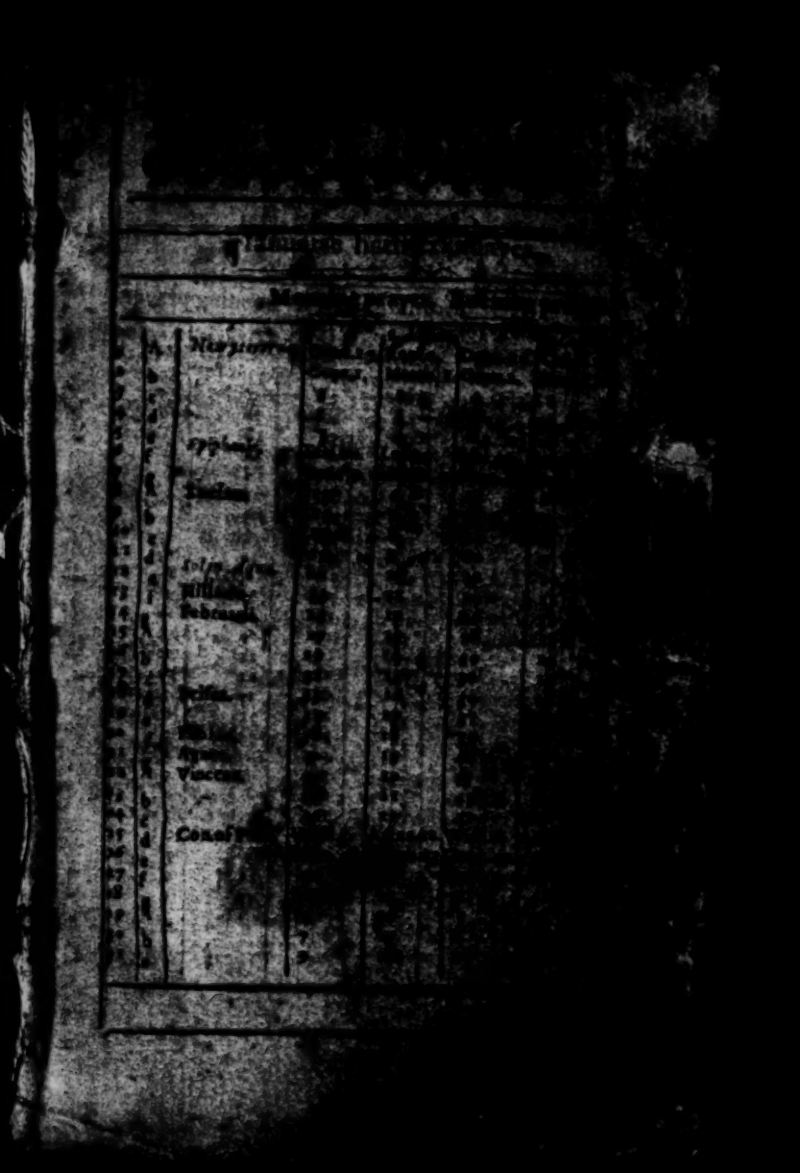
New Lodgement

Calvin

1886

Bar

35



Given Mrs Hardy
June 1786

James Tufton Bartlett

			Morning prayer. 1. Lesson.		Euening prayer. 1. Lesson.	
1	A		Gene. 17.	Rom. 2.	Deut. 10.	Coloss. 2.
2	b		Gene. 1.	Matth. 1.	Gene. 2.	Rom. 1.
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f		Esai. 60.	Luke 3.	Esai. 49.	Iohn. 2.
7	g		Gene. 9.	Matth. 5.	Gene. 12.	Rom. 5.
8		Lucian.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f	Hillarie.	23	11	24	11
14	g	Februarii.	25	12	26	12
15			27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Prisca.	33	16	34	16
19	e		35	17	37	1. Cor. 1.
20	f	Fabian.	38	18	39	2
21	g	Agnes.	40	19	41	3
22		Vincent.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	Con. of Paul.	Wisd. 5.	Actes. 22.	Wisd. 6.	Actes. 26.
26	e		Gene. 48.	Matth. 23.	Gene. 49.	1. Cor. 7.
27	f		50	24	Exod. 1.	8
28	g		Exod. 2.	25	3	9
29			4	26	5	10
30	b		7	27	8	11
31	c		9	28	10	13

¶ Februarie hath xxviii. dayes.

			Morning prayer.		Euening prayer.	
				2. *Lesson.*		2. *Lesson.*
1	d	Fast.	Exod 11.	Marke.1.	Exod.12.	1.Cor.13.
2	e		Wisd.9.	2	Wisd.12.	14
3	f	Blasii.	Exod.13.	3	Exod.14	15
4	g		15	4	16	16
5	a	Agathæ.	17	5	18	2.Cor.1.
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Leuit. 18.	6
11	g		Leuit. 19.	11	20	7
12	a		26	12	Num. 11.	8
13	b		Num. 22	13	13	9
14	c	Valentine.	14	14	16	10
15	d	Martii.	17	15	20	11
16	e		21	16	22	12
17	f		23	Luk.di.1.	24	13
18	g		25	di.1.	27	Galat.1.
19	a		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut.1.	4
22	d		Deut 2.	5.	3	5
23	e	Fast.	4	6.	5	6
24	f		Wisd.19.	7	Eccle.1.	Ephe.1.
25	g		Deut.6.	8	Deut.7.	2
26	a		8	9	9	3
27	b		10	10	11	4
28	c		13	11	15	5

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			Morning prayer.		Euening prayer.	
				2. *Lesson.*		2. *Lesson*
1	d	Dauid.	Deut. 16.	Luke 12.	Deut. 17.	Ephe. 6.
2	e	Cedde.	18	13	19	Phil. 1.
3	f		20	14	21	2
4	g		23	15	24	3
5	b		25	16	26	4
6	c		27	17	28	Coloſ. 1.
7	d	Perpetue.	29	18	30	2
8	e		31	19	32	3
9	f		33	20	34	4
10	g	Aequinoct.	Ioſue. 1.	21	Ioſue. 2.	1. Theſ. 1.
11	b	Gregorie.	3	22	4	2
12	c		5	23	6	3
13	d		7	24	8	4
14	e		9	Iohn 1.	10	5
15	f		23	2	24	2. Theſ. 1.
16	g	Aprilis.	Iudg. 1.	3	Iudg. 2.	2
17	b		3	4	4	3
18	c	Edward.	5	5	6	1. Tim. 1.
19	d		7	6	8	2. 3
20	e		9	7	10	4
21	f	Benedict.	11	8	12	5
22	g		13	9	14	6
23	b	Faſt.	15	10	16	2. Tim. 1.
24	c		17	11	18	2
25	d		Eccle. 2.	12	Eccle. 3.	3
26	e		Iudg. 19.	13	Iudg. 20.	4
27	f		21	14	Ruth. 1.	Titus 1.
28	g		Ruth 2.	15	3	2. 3
29	b		4	16	1. Kin. 1.	Philē. 1.
30	c		1. Kin. 2.	17	3	Hebr. 1.
31	d		4	18	5	2

¶ April hath xxx. dayes.

			Morning prayer.		Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	g		1. King. 6.	Iohn. 19.	1. King. 7.	Heb. 3.
2	A		8	20	9	4
3	b	Richarde.	10	21	11	5
4	c	Ambrose.	12	Act. 1.	13	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b		24	7	25	12
11	c		26	8	27	13
12	d	Sol in Ram.	28	9	29	Iames. 1.
13	e		30	10	31	2
14	f	Mall.	2. King. 1	11	2. King. 2.	3
15	g		3	12	4	4
16	A		5	13	6	5
17	b		7	14	8	1. Pet. 1.
18	c		9	15	10	2
19	d	Alphege.	11	16	12	3
20	e		13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	2. Pet. 1.
23	A	S. George.	19	20	20	2
24	b		21	21	22	3
25	c	Marke Euan.	Eccle. 4	22	Eccle. 5.	1. Iohn. 1
26	d		2. King. 23	23	2. kin. 24.	2
27	e		3. King. 1.	24	3. king. 2.	3
28	f		3	25	4	4
29	g		5	26	6	5
30	A		7	27	8	2. 3. Iohn.

¶ May hath xxxi. dayes.

			Morning prayer.		Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson
1	b	*Phil. & Iacob.*	Eccle. 7.	Actes. 8.	Eccle. 9.	Iude. 1.
2	c		3. king. 9.	28	3. kin. 10.	Rom. 1.
3	d	Inuention of	11	Matth. 1.	12	2
4	e	the crosse.	13	2	14	3
5	f		15	3	16	4
6	g	Iohn Euang.	17	4	18	5
7	A		19	5	20	6
8	b		21	6	22	7
9	c		4. king. 1.	7	4. king. 2.	8
10	d		3	8	4	9
11	e		5	9	6	10
12	f	*Gor. & Nere.*	7	10	8	11
13	g		9	11	10	12
14	A		11	12	12	13
15	b		13	13	14	14
16	c	Iunii.	15	14	16	15
17	d		17	15	18	16
18	e		19	16	20	1. Cor. 1.
19	f	Dunstane.	21	17	22	2
20	g		23	18	24	3
21	A		25	19	1. Esd. 1.	4
22	b		1. Esd. 3.	20	4	5
23	c		5	21	6	6
24	d		7	22	9	7
25	e		2. Esd. 1.	23	2. Esd. 2.	8
26	f	Augustine.	4	24	5	9
27	g		6	25	8	10
28	A		9	26	10	11
29	b		13	27	Hester. 1.	12
30	c		Hest. 2.	28	3	13
31	d		4	Mark. 1.	5	14

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			Morning prayer.		Euening prayer.	
				2. *Lesson.*		2. *Lesson.*
1	a		Hest. 6.	Mark. 2.	Hester 7.	1. Cor. 15
2	f		8	3	9	16
3	g	Nichomede.	Iob 1.	4	Iob 2.	2. Cor. 1.
4			3	5	4	2
5	b	Boniface.	5	6	6	3
6	c		7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	11	16	8
11		Barnab. Apo.	Eccl. 10.	Acts. 14.	Eccl. 12.	Acts. 15
12	b		Io. 17. 18.	Mark. 12	Iob 19.	2. Cor. 9.
13	c	Solsti. estiuũ.	20	13	21	10
14	d	Iulii.	22	14	23	11
15	e		24. 25.	15	26. 27.	12
16	f		28	16	29	13
17	g		30	Luke 1.	31	Galat. 1.
18			32	2	33	2
19	b		34	3	35	3
20	c	Edwarde.	36	4	37	4
21	d		38	5	39	5
22	e		40	6	41	6
23	f	Fast.	42	7	Prou. 1.	Ephe. 1.
24	g		Mal. 3.	Mat. 3.	Mal. 4.	Mat. 14.
25			Prou. 2.	Luke 8.	Prou. 3.	Ephe. 2.
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Fast.	8	11	9	5
29	e		Eccl. 15.	Acts. 3.	Eccl. 19.	Acts. 4.
30	f		Prou. 10.	Luk. 12.	Prou. 11.	Ephe. 6.

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			Morning prayer.		Euening prayer.	
				2. *Lesson.*		2. *Lesson.*
1	g	Visita. Marie.	Prou. 12	Luke 13.	Prou. 13.	Phil. 1.
2			14	14	15	2
3	b	Martin.	16	15	17	3
4	c		18	16	19	4
5	d		20	17	21	Colos. 1.
6	e	Dog dayes.	22	18	23	2
7	f		24	19	25	3
8	g		26	20	27	4
9			28	21	29	1. Thes. 1
10	b		31	22	Eccle. 1.	2
11	c		Eccle. 2.	23	3	3
12	d		4	24	5	4
13	e		6	Iohn 1.	7	5
14	f		8	2	9	2. Thes. 1
15	g	Swithune.	10	3	11	2
16		Augusti.	12	4	Iere. 1.	3
17	b		Iere. 2.	5	3	1. Tim. 1
18	c		4	6	5	2. 3.
19	d		6	7	7	4
20	e	Margaret.	8	8	9	5
21	f		10	9	11	6
22	g	Magdalen.	12	10	13	2. Tim. 1
23			14	11	15	2
24	b	Fast.	16	12	17	3
25	c		Eccl. 11.	13	Eccl. 23.	4
26	d	Anne.	Iere. 18.	14	Iere. 19.	Tit. 1.
27	e		20	15	21	2. 3.
28	f		22	16	23	Phile. 1.
29	g		24	17	25	Hebr. 1.
30			26	18	27	2
31	b		28	19	29	3

¶ August hath xxxi. dayes.

			Morning prayer.		Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	c	Lammas,	Iere.30.	Iohn. 20.	Iere.31.	Heb.4.
2	d		32	21	33	5
3	e		34	Actes.1.	35	6
4	f		36	2	37	7
5	g		38	3	39	8
6	A	Transfigurat.	40	4	41	9
7	b	Name of Ies.	42	5	43	10
8	c		44	6	45.46.	11
9	d		47	7	48	12
10	e	Laurence.	49	8	50	13
11	f		51	9	52	Iames. 1.
12	g	Sol in Virgi	Lamen.1.	10	Lamen.2.	2
13	A		3	11	4	3
14	b	Septembris.	5	12	Ezech.2.	4
15	c		Ezech.3.	13	6	5
16	d		7	14	13	1.Pet.1.
17	e		14	15	18	2.
18	f		33	16	34	3
19	g		Dan.1.	17	Dan.2.	4
20	A		3	18	4	5
21	b		5	19	6	2 Pet.1.
22	c		7	20	8	2
23	d	Fast.	9	21	10	3
24	e	Barthol. Ap.	Eccl.25.	22	Eccle.29.	1.Iohn.1.
25	f		Dan.11	23	Dan.12.	2
26	g		13	24	14	3
27	A		Osee.1.	25	Osee.2.3.	4
28	b	Augustine.	4	26	5.6.	5
29	c	Behea. of Ioh.	7	27	8	2.3.Ioh.
30	d		9	28	10	Iude.
31	e		11	Matth 1.	12	Rom.1.

¶ September hath xxx. dayes.

			Morning prayer.		Euening prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	f	Gyles.	Osee. 13.	Matth. 2.	Ose. 14.	Rom. 2.
2	g		Ioel 1.	3	Ioel. 2.	3
3	A		3	4	Amos. 1.	4
4	b		Amos. 2.	5	3	5
5	c	Dog dais end.	4	6	5	6
6	d		6	7	7	7
7	e	*Nati. Eliza. Re.*	8	8	9	8
8	f	Nati. of Ma.	Abdi. 1.	9	Ionas. 1.	9
9	g		Iona. 2. 3.	10	4	10
10	A		Mich. 1.	11	Mich. 2.	11
11	b		3	12	4	12
12	c	*S. Im Libra.*	5	13	6	13
13	d		7	14	Naum. 1.	14
14	e	Holy crosse.	Naum. 2.	15	3	15
15	f	*Aequinoct.*	Abac. 1.	16	Abac. 2.	16
16	g	*Autumnale.*	3	17	Soph. 1.	1. Cor. 1.
17	A		Soph. 2.	18	3	2
18	b		Agge. 1.	19	Agge. 2.	3
19	c		Zacha. 1.	20	Zac. 2. 3.	4
20	d	Fast.	4. 5.	21	6	5
21	e	*S. Matthew.*	Eccl. 35.	22	Eccle. 38	6
22	f		Zach. 7.	23	Zach. 8.	7
23	g		9	24	10	8
24	A		11	25	12	9
25	b		13	26	14	10
26	c	Ciprian.	Mala. 1.	27	Mala. 2.	11
27	d		3	28	4	12
28	e		Tobi. 1.	Marke. 1.	Tobi. 2.	13
29	f	*S. Michael.*	Eccle. 39.	2	Eccle. 44	14
30	g	Hierome.	Tob. 3.	3	Tobi. 4.	15

¶ October hath xxxi. dayes.

			Morning prayer.	2. Lesson.	Euening prayer.	2. Lesson.
1	a	Remige.	Tobi.5.	Mar.4.	Tobi.6.	1.Cor.16
2	b		7	5	8	2. Cor.1.
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Iudit.1.	9	Iudit.2.	5
7	g		3	10	4	6
8	a		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e		13	15	14	11
13	f	Edwarde.	15	16	16	12
14	g		Wisd. 1.	Luk.di.1.	Wisd.2.	13
15	a		3	di.1.	4	Galat. 1.
16	b	Nouembris.	5	2	6	2
17	c	Etheldaede.	7	3	8	3
18	d		Eccl. 51.	4	Iob.1.	4
19	e		Wisd.9.	5	Wis.10.	5
20	f		11	6	12	6
21	g		13	7	14	Ephe.1.
22	a		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccle.1.	4
25	d	Crispine.	Eccle.2.	11	3	5
26	e		4	12	5	6
27	f	Fast.	6	13	7	Phil.1.
28	g		Io.24.25.	14	Iob.42.	2
29	a		Eccle.8.	15	Eccle.9.	3
30	b		10	16	11	4
31	c	Fast.	12	17	13	Coloss.1

¶ November hath xxx. dayes.

			Morning prayer.		Euening prayer	
				2. *Lesson.*		2. *Lesson.*
1	d		Wisd. 3.	He. 11. 12	Wisd. 5.	Apoc. 19
2	e		Eccle. 14.	Luke 18	Eccle. 15	Colos. 2.
3	f		16	19	17	3
4	g		18	20	19	4
5			20	21	21	1. Thes. 1.
6	b	Leonard.	22	22	23	2
7	c		24	23	25	3
8	d		27	24	28	4
9	e		29	Iohn 1.	30	5
10	f		31	2	32	2. Thes. 1.
11	g	S. Martin.	33	3	34	2
12			35	4	36	3
13	b	Brice.	37	5	38	1. Tim. 1.
14	c	Decembris.	39	6	40	2. 3.
15	d	Machute.	41	7	42	4
16	e		43	8	44	5
17	f		45	9	46	6
18	g		47	10	48	2. Tim. 2.
19			49	11	50	2
20	b	Edmund king.	51	12	Baruc. 1.	3
21	c		Baruc. 2.	13	3	4
22	d	Cicelie.	4	14	5	Titus. 1.
23	e	Clement.	6	15	Esai. 1.	2. 3.
24	f		Esai. 2.	16	3	Phile. 1.
25	g	Katherine.	4	17	5	Hebre. 1.
26			6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Fast.	12	21	13	5
30	e		Pro. 30.	Actes. 1.	Prou. 21.	6

¶ December hath xxxi. dayes.

			Morning prayer.		Euening prayer.	
			1. Lesson.		1. Lesson.	2. Lesson.
1	f		Esai. 24.	Actes. 2.	Esai. 25.	Heb. 7.
2	g		26	3	27	8
3	A		28	4	29	9
4	b		30. 31.	5	32	10
5	c		33	6	34	11
6	d	Nicholas.	35	dim. 7.	36	12
7	e		37	dim. 7.	38	13
8	f	Concep. Ma.	39	8	40	Iames. 1.
9	g		41	9	42	2
10	A		43	10	44	3
11	b		45	11	46	4
12	c	*Sol in Capri.*	47	12	48	5
13	d	Lucie.	49	13	50	1. Pet. 1.
14	e	Ianuarii.	51	14	52	2
15	f		53	15	54	3
16	g	O sapientia.	Pro. 22.	16	Pro. 24.	1. Iohn. 1.
17	A		Esai. 55.	17	Esai. 56.	2
18	b		57	18	58	3
19	c		59	19	60	4
20	d	Fast.	Esai. 9.	20	Esai. 7.	Tit. 3.
21	e	*Thomas Apost.*	Pro. 28.	21	Ecclе. 4.	Actes. 7
22	f		Eccle. 5.	22	Eccle. 6.	Apoc. 22
23	g		Iere. 31.	23	Wisd. 1.	1. Iohn 3.
24	A	Fast.	Esai. 61.	24	Esai. 62.	2. Iohn.
25	b	*Christmas.*	63	25	64	2. Iohn.
26	c	*S. Steuen.*	65	26	66	ude.
27	d	*S. Iohn.*				
28	e	*Innocentes.*				
29	f					
30	g					
31	A	Siluester.				

PROPER LESSONS TO BE READ FOR THE FIRST LESSONS BOTH AT Morning and Euening prayer, on the Sundayes throughout the yere, and for some also the seconde Lessons.

Sundayes of Aduent.	¶ Mattens.	¶ Euensong.
The first.	Esai i.	Esai.ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
Sundayes after Christmas.		
The first.	Esai.xxxvii.	Esai.xxxviii.
li.	xli.	xliii.
Sundayes after the Epiphanie.		
The first.	Esai.xliiii.	Esai.xlvi.
ii.	li.	lvi.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuagesima.	Genesis i.	Genesis ii.
Sexagesima.	Genesis iii.	vi.
Quinquagesima.	Genesis ix.	xii.
¶ Lent.		
First Sunday.	Genesis xix.	Genesis xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlvi.
iiii.	Genesis xliii.	Genesis xlix.
v.	Exod.iii.	Exod.v.
vi.	ix.	x.
Easter day.		
i.Lesson.	Exod.xii.	Exod.xiii.
ii.Lesson.	Rom.vi.	Actes ii.

¶ Sundayes after Easter.

	¶ *Mattens.*	¶ *Euensong.*
The first.	Numb xvi.	Num.xxii.
ii.	xxiiii.	xxv.
iii.	Deut.iii.	Deut.v.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after Ascension day.	Deut.xii.	Deut.xiii.
Whitsunday.		
i.Lesson.	Deut.xvi.	Wisdome i.*
ii.Lesson.	Actes ii.Then Peter opened his mouth,&c.	Act.xix. It fortuned,&c. *vnto*, After these.
Trinitie Sunday.		
i.Lesson.	Genesis xviii.	Iosuah i.
ii.Lesson.	Matth.iii.	

¶ Sundayes after Trinitie.

	¶ *Mattens.*	¶ *Euensong.*
First Sunday.	Iosuah x.	Iosuah xxiii.
ii.	Iudicum.iiii.	Iudicum.v.
iii.	i.King.ii.	i.Kings.iii.
iiii.	i.King.xii.	i.Kings xiii.
v.	xv.	xvi.
vi.	ii.Kings.xii.	ii.Kings xxi.
vii.	xxii.	xxiiii.
viii.	iii.Kings.xiii.	iii.Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii King.v.	iiii.Kings ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Ieremie v.	Ieremie xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech.ii.	Ezech.xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Daniel iii.	Daniel vi.
xx.	Ioel ii.	Miche.vi.

Proper Lessons.

	¶ Mattens.	¶ Euensong.
xxi.	Abac.ii.	Prouerb.i.
xxii.	Prouerb.ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for Holy dayes.

	¶ Mattens.	¶ Euensong.
S. Andrewe.	Prouerb.xx.	Prouerb.xxi.
S. Thomas Apost.	xxiii.	xxiiii.
Nati. of Christ, i. Lesson.	Esai.ix.	Esai.vii. GOD spake once again to Ahaz.
ii. Lesson.	Luke ii. *vnto,* And vnto men good will.	Titus iii. The kindenesse & loue,&c.
S. Steuen. i. Lesson.	Prouerb.xxviii.	Eccle.iiii.
ii. Lesson.	Actes vi. and vii. Steuen full of fayth, &c. *vnto,* And when fourtie yeeres,&c.	Actes vii. And when xl. yeeres were, &c. *vnto,* Steuen ful of the holy,&c.
S. Iohn. i. Lesson.	Eccle.v.	Eccle.vi.
ii. Lesson.	Apoca.i.	Apoca.xxii.
Innocents day.	Ierem. xxxi. *vnto,* Moreouer I heard Ephraim.	Wisedome i.
Circumcision. i. Lesson.	Genesis xvii.	Deut.x. And now Israel.&c.
ii. Lesson.	Rom.ii.	Colos.ii.
Epiphanie. i. Lesson.	Esai.lx.	Esai.xlix. ii. Lesson.

	¶ Matteus.	¶ Euensong.
ii.Lesson.	Luke iii. *vnto*, So that hee was supposed tō be,&c.	Iohn ii. *vnto*, After this hee went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisdome v.	Wisedome vi.
ii.Lesson.	Actes xxii. *vnto*, They heard him.	Actes xxvi.
Purification of Marie.	Wisedome ix.	Wisedome xii.
S. Matthie.	Wisedome xix.	Eccle.i.
Annunciation of Marie.	Eccle.ii.	Eccle.iii.
Wednesday before Easter.	Osee.xiii.	Osee.xiiii.
Thursday before Easter.	Daniel.ix.	Iere.xxxi.
Good Friday.	Genesis xxii.	Esai.liii.
Easter euen.	Zacharie ix.	Exodus xiii.
Munday in Easter weeke.		
i.Lesson.	Exod.xvi.	Exodus xvii.
ii.Lesson.	Matth.xxviii.	Actes iii.
Tuesday in Easter weeke.		
i.Lesson.	Exod.xx.	Exod.xxxii.
ii.Lesson.	Luke xxiiii. *vnto*, And behold two of them.	i.Cor.xv.
S. Marke.	Eccle.iiii.	Eccle.v.
Philip and Iacob.	Eccle.vii.	Eccle.ix.
Ascension day.	Deut.x.	iiii.King.ii.
Munday in Whitsun weeke.		
i.Lesson.	Genesis xi. *vnto*, These are the generatiōs of Sem.	Nomb xi. Gather vnto me,&c. *vnto*, Moses & the,&c.
ii.Lesson.	i.Cor xii.	

Proper Leſſons.

	¶ Mattens.	¶ Euenſong.
Tueſday in Whitſon weeke.	I.King.xix. Dauid came to Samuel.	Deut.xxx.
S. Barnabe.		
i.Leſſon.	Eccle.x.	Eccle.xii.
ii.Leſſon.	Actes xiiii.	Actes.xv. *vnto*, After certain dayes.
S. Iohn Baptiſt.		
i.Leſſon.	Mala.iii.	Mala.iiii.
ii.Leſſon.	Math.iii.	Matth.xiiii. *vnto*, When Ieſus, &c.
S. Peter.		
i.Leſſon.	Eccle.xv.	Eccle.xix.
ii.Leſſon.	Actes iii.	Actes iiii.
S. Iames.	Eccle.xxi.	xxiii.
S. Bartholomewe.	xxv.	xxix.
S Matthewe.	xxxv.	xxxviii.
S. Michael.	xxxix.	xliii.
S. Luke.	li.	Iob.i.
Simon and Iude.		
i.Leſſon.	Iob xxiiii.xxv.	Iob.xlii.
All Saintes.		
i.Leſſon.	Wiſdome.iii. *vnto*, Bleſſed is rather the, &c.	Wiſdome v. *vnto*, His iolnſie alſo.
ii.Leſſon.	Heb.xi.xii. Saints by faith, *vnto*, If ye endure, &c.	Apocal.xix. *vnto*, And I ſaw an Angel ſtand.

¶ Proper Pſalmes on certaine dayes.

	¶ Mattens.	¶ Euenſong.
Chriſtmas day.	Pſalmes xix. xlv. lxxxv.	Pſal.lxxxix. cx. cxxxii.
Eaſter day.	ii. lvii. cxi.	cxviii. cxiiii. cxviii.
Aſcenſion day.	viii. xv. xxi.	xxiiii. lxviii. cviii.
Whitſunday.	xlv. lxvii.	cxiii. cxlv.

The Table and Kalender expreſſing the order of the Pſalmes, and Leſſons to be ſayde at *Morning and Euening prayer*, throughout the yeere, except certaine proper feaſtes, as the Rules following more plainely declare.

¶ *The order howe the Pſalter is appoynted to be read.*

THe Pſalter ſhall be read through once euery moneth. And becauſe that ſome Moneths be longer then ſome other be, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appoynted, as concerning this purpoſe, iuſt xxx. dayes.

And becauſe Ianuarie and Marche haue one day abone the ſayde number: and Februarie, which is placed betweene them both, hath onely xxviii. dayes, Februarie ſhall borrowe of either of the Moneths of Ianuarie and March one day: and ſo the Pſalter which ſhalbe read in Februarie, muſt begin the laſt day of Ianuarie, and end the firſt day of March.

And where as May, Iuly, Auguſt, October and December haue xxxi. dayes a piece: it is ordered that the ſame Pſalmes ſhalbe read the laſt day of the ſayde Moneths, which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Nowe to knowe what Pſalmes ſhalbe read euery day, looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in the table placed at the end of the Kalender for that purpoſe, and vpon that number ſhall you ſee what Pſalmes ſhall be ſayd at Morning and Euening prayer.

And where the Cxix. Pſalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſayd portions, as you ſhall perceiue to be noted in the ſayde Table.

And here is alſo to be noted, that in the ſayde Table, and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the cxlviii. Pſalme, following the deuiſion of the Hebrues, doeth varie in number from the common Latine tranſlation.

Theſe

Theſe to be obſerued for Holy dayes, and none other.

THat is to ſay, All Sundayes in the yeere. The dayes of the Feaſtes of the Circumciſion of our Lorde Ieſus Chriſt. Of the Epiphanie. Of the Purification of the bleſſed virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed virgin. Of S. Marke the Euangeliſt. Of S. Philip and Iacob the Apoſtles. Of the Aſcenſion of our Lorde Ieſus Chriſt. Of the Natiuitie of S. Iohn Baptiſt. Of S. Peter the Apoſtle. Of S. Iames the Apoſtle. Of S. Bartholomewe the Apoſtle. Of S. Matthewe the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Iude the Apoſtles. Of all Saintes. Of S. Andrewe the Apoſtle. Of S. Thomas the Apoſtle. Of the Natiuitie of our Lorde. Of S. Steuen the Martyr. Of S. Iohn the Euangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter weeke. Munday and Tueſday in Whitſun weeke.

A rule to knowe when the Terme beginneth and endeth.

EIght dayes before any Terme begin,
The exchequer is open you may get in.
Trinitie Terme onely except:
Which is but foure dayes before open kept.

Hillarie Terme beginneth the xxiii. day of Ianuarie (if it be not Sunday: If it be Sunday, then the next day after) and endeth the xii. of Februarie.

Eaſter Terme beginneth xvii. dayes after Eaſter day, and endeth foure dayes after the Aſcenſion day.

Trinitie Terme beginneth the next day after *Corpus Chriſti* day, and endeth the Wedneſday fortnight after.

Michaelmas Terme beginneth the ix. day of October, if it be not Sunday, and endeth the xxviii. day of Nouember.

THere was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not bene corrupted: as (among other things) it may plainly appeare by the common prayers in the Church, commonly called Diuine seruice. The first Originall and grounde whereof, if a man would search out by the auncient fathers, he shall finde that the same was not ordeined, but of a good purpose, and for a great aduancement of godlines. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read ouer once in the yeere, intending thereby that the Clergie, and specially such as were Ministers of the congregation, should by often reading and meditation of Gods worde, be stirred vp to godlines themselues, and be more able to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people, by dayly hearing of holy Scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more inflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath bene so altered, broken, and neglected, by planting in vncertein stories, legendes, respondes, verses, vaine repetitions, commemorations, and synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy Scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profite by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstood not: so that they haue heard with their eares only, and their heart, spirite and minde haue not bene edified thereby.

And furthermore, notwithstanding that the ancient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe of late time a fewe of them haue bene dayly sayde, and oft repeated, and the rest vtterly omitted.

Moreouer, the number and hardnesse of the rules called the Pye, and the manifolde changings of the seruice, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times there was more busines to finde out what shoulde be read, then to reade it when it was founde out. These inconueniences therefore considered, here is set foorth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is

drawen

drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy Scriptures is so set forth, that all things shalbe done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Respondes, Inuitatories, & such like things as did breake the continuall course of the reading of the Scripture. Yet because there is no remedie, but that of necessitie there must bee some rules, therefore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to be vnderstanded. So that here you haue an order for prayer, as touching the reading of holy Scripture, much agreeable to the minde and purpose of the old fathers, and a great deale more profitable and commodious, then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other bookes for their publike seruice, but this booke and the Bible: by the meanes whereof, the people shall not be at so great charges for bookes, as in times past they haue beene. And where heretofore there hath beene great diuersitie in saying & singing in Churches within this Realme, some following Salisburie vse, some Hereforde vse, some the vse of Bangor, some of Yorke, and some of Lyncolne: nowe from henceforth all the whole Realme shall haue but one vse. And if any would iudge this way more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition they coulde say many things by heart: if those men wil weigh their labour with the profite and knowledge which daily they shall obtaine by reading vpon the booke, they wil not refuse the paine, in consideration of the greate profite that shall ensue thereof. And forasmuch as nothing can almost bee so plainely set forth, but doutes may rise in the vse and practising of the same: to appease all such diuersitie (if any arise) and for the resolution of all doubts concerning the maner howe to vnderstand, doe and execute the things contained in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this booke. And if the Bishop of the Diocesse be in any doubt, then he may send for the resolutiō thereof vnto the Archbishop. Though it be appoynted in the afore written Preface, that all things shall bee read and sung in the Church in the

the Engliſh tongue, to the ende that the congregation may be thereby edified: yet it is not meant, but when men ſay Morning and Euening prayer priuately, they may ſay the ſame in any language, that they themſelues doe vnderſtand.

And all Prieſtes and Deacons ſhalbe bound to ſay daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudying of Diuinitie, or by ſome other vrgent cauſe. And the Curate that miniſtreth in euery pariſh Church or Chappel, being at home, and not otherwiſe reaſonably letted, ſhall ſay the ſame in the pariſh Church or Chappel where he miniſtreth, & ſhall tolla bell thereto a conuenient time before he begin, that ſuch as be diſpoſed may come to heare Gods word, and to pray with him.

THE

THE ORDER WHERE MORNING AND EVENING praier ſhalbe vſed and ſaide.

The Morning and Euening praier ſhall be vſed in the accuſtomed place of the Church, Chappel, or Chancell, except it ſhall be otherwiſe determined by the Ordinarie of the place. And the Chauncels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter, at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament in the ſecond yere of the reigne of king Edward the ſixt, according to the Acte of Parliament.

AN ORDER FOR MORNING praier daily throughout the yere.

At the beginning both of Morning praier, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowde voyce ſome one of theſe ſentences of the Scriptures that followe, and then he ſhall ſay that which is written after the ſaid ſentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickednes out of my remembrance, ſayth the Lord. *Eze.18.*

I doe knowe mine owne wickednes: and my ſinne is alway againſt me. *Pſal.51.*

Turne thy face away from our ſinnes (O Lord:) and blot out all our offences. *Pſal.51.*

A ſorowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lorde) humble and contrite hearts. *Pſal.51.*

Rent your heartes, and not your garments, and turne to the Lord your God: becauſe he is gentle and mercifull, he is patient, and of much mercie, and ſuch a one as is ſorie for your afflictions. *Joel 2.*

To thee (O Lord God) belongeth mercie and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy lawes which thou haſt appointed for vs. *Dan.9.*

Correct vs, O Lord, and yet in thy iudgement, not in thy furie, leſt we ſhould be conſumed and brought to nothing. *Iere.2.*

Amende your liues, for the kingdome of God is at hand. *Matt.3.*

I will

Luke 15. I will goe to my Father, and say vnto him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal. 143. Enter not into iudgement with thy seruants, O Lorde: for no flesh is righteous in thy sight.

1. Iohn 1. If we say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednesse: and that we should not dissemble nor cloke them before the face of almighty God our heauenly father, but confesse them with an humble, lowly, penitent, & obedient heart, to ỹ ende that we may obteine forgiuenesse of the same, by his infinite goodnesse and mercy. And although wee ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to do when we assemble and meete together, to render thankes for the great benefites that we haue receiued at his handes, to set forth his most worthy praise, to heare his most holy worde, and to aske those thinges which be requisite & necessary, aswell for the body as ỹ soule. Wherefore I pray & beseech you, as many as be here present, to accompany mee with a pure heart and humble voice, vnto the throne of the heauenly grace, saying after me.

¶ *A generall confession to be saide of the whole congregation after the minister, kneeling.*

ALmighty and most merciful father, we haue erred & straied from thy waies like lost sheepe, we haue followed too much the deuices and desires of our owne hearts, we haue offended against thy holy lawes, wee haue left vndone those thinges which we ought to haue done, and we haue done those things which we ought not to haue done, and there is no health in vs, but thou, O Lorde, haue mercy vpon vs miserable offenders: Spare thou them, O God, which confesse their faultes, restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesus our Lorde: And graunt, O most mercifull father, for his sake, that wee may hereafter liue a godly, righteous, and sober life, to the glory of thy holy name. Amen.

¶ *The absolution to be pronounced by the Minister alone.*

ALmighty God, the father of our Lorde Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednes and liue, and hath giuen power and commaundement to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all them which truely

ly repent,and vnfeinedly beleeue his holy Goſpel. Wherefore, we beſeech him to graunt vs true repentance and his holy ſpirit,that thoſe things may pleaſe him which we doe at this preſent, and that the reſt of our life hereafter may be pure & holy,ſo that at the laſt we may come to his eternall ioy, through Ieſus Chriſt our Lord. Amen.

¶ *Then ſhal the Miniſter begin the Lords praier with a lowde voice*

OVr Father which art in heauen, halowed bee thy name,thy kingdom come,thy will be done in earth as it is in heauen. Giue vs this day our daily breade, & forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, and leade vs not into temptation,but deliuer vs from euill. Amen.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father,and to the Sonne,& to the holy Ghoſt.

As it was in the beginning,is nowe,and euer ſhall be,worlde without end. Amen.

Praiſe ye the Lord.

¶ *Then ſhalbe ſaid or ſung this Pſalme folowing.*

Venite exultemus. Pſal.95.

O Come,let vs ſing vnto the Lorde:let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgining: and ſhewe our ſelues glad in him with Pſalmes.

For the Lord is a great God: & a great king aboue all gods.

In his hand are al the corners of the earth:and the ſtrength of the hilles is his alſo.

The ſea is his,and he made it: and his handes prepared the drie land.

O come,let vs worſhip and fal downe: and kneele before the Lord our maker.

For he is the Lord our God:and we are the people of his paſture,and the ſheepe of his handes.

To day if ye wil heare his voice,harden not your hearts: as in the prouocation,and as in the day of temptation in the wilderneſſe.

Whē your fathers tempted me,proued me,& ſaw my workes.

Fourtie yeres long was I grieued with this generation, and ſaide; it is a people that doe erre in their hearts,for they haue

not

not knowen my wayes.

Vnto whome I ſware in my wrath: that they ſhoulde not enter into my reſt.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *After the firſt Leſſon, ſhall followe,* Te Deum, *in Engliſh, daily through the whole yere.*

WE praiſe thee (O God:) we knowledge thee to be the Lord.

All the earth doth worſhip thee: the father euerlaſting.

To thee all Angels crie alowd: the heauens, and all the powers therein.

To thee Cherubin and Seraphin: continually doe crie.

Holy, holy, holy: Lorde God of Sabaoth.

Heauen and earth are full of the maieſtie: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly felowſhip of the Prophets: praiſe thee.

The noble armie of Martyrs: praiſe thee.

The holy Church throughout al the world: doth knowledge thee.

The father: of an infinite maieſtie.

Thy honourable, true: and onely Sonne.

Alſo the holy Ghoſt: the comforter.

Thou art the king of glory: O Chriſt.

Thou art the euerlaſting Sonne: of the Father.

When thou tookeſt vpon thee to deliuer man: thou diddeſt not abhorre the Virgins wombe.

When thou haddeſt ouercome the ſharpenes of death: thou diddeſt open the kingdome of heauen to all beleeuers.

Thou ſitteſt on the right hande of God: in the glorie of the Father.

We beleeue that thou ſhalt come: to be our Iudge.

We therfore pray thee helpe thy ſeruants: whom thou haſt redeemed with thy moſt precious blood.

Make them to be nombred with thy Saintes: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worſhip thy name: euer world without ende.

Vouchſafe, O Lord: to keepe vs this day without ſinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighte vpon vs: as our truſt is in thee.

O Lord, in thee haue I truſted: let me neuer be confounded.

Or

Or this Canticle. Benedicite omnia opera.

O All ye workes of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for euer. *Benedicite,*

O ye Angels of the Lord, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O yee heauens, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O yee waters that be aboue the firmament, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye powers of the Lord, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O yee ſunne and moone, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O yee ſtarres of heauen, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye ſhowres and dewe, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye windes of God, bleſſe ye the Lorde: praiſe him & magnifie him for euer.

O ye fire and heate, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye winter and ſummer, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lorde: praiſe him & magnifie him for euer.

O ye yce and ſnow, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye nightes and dayes, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O ye light and darkeneſſe, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightnings and cloudes, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea let it praiſe him & magnifie him for euer.

O ye mountaines and hilles, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O all yee greene things vpon the earth, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O ye wels, bles ye ỹ Lord: praiſe him & magnify him for euer.

O ye ſeas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee Whales and all that moue in the waters, bleſſe yee

the

the Lord: praise him and magnifie him for euer.

O all ye fowles of the aire, blesse ye the Lord: praise him and magnifie him for euer.

O all ye beasts and cattell, blesse ye the Lord: praise him and magnifie him for euer.

O ye children of men, blesse ye the Lord: praise him & magnifie him for euer.

O let Israel blesse the Lord: praise him and magnifie him for euer.

O ye priestes of the Lorde, blesse ye the Lord: praise him and magnifie him for euer.

O ye seruants of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye spirits and soules of the righteous, blesse ye the Lord: praise him and magnifie him for euer.

O yee holy and humble men of heart, blesse yee the Lorde: praise him and magnifie him for euer.

O Ananias, Azarias, & Misael, blesse ye the Lorde: praise him and magnifie him for euer.

Glory to the Father, and to, &c.

As it was in the beginning, &c.

¶ *And after the second Lesson, shalbe vsed and said* Benedictus *in English as followeth.*

Benedictus. BLessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue bene since the world began.

That we shoulde be saued from our enemies: and from the handes of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That we being delinered out of the handes of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the daies of our life.

And thou childe shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lorde to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring

ſpring from an high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadowe of death: and to guide our feete into the way of peace.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Or the 100. *Pſalme.* Iubilate.

O Be ioyfull in the Lord all ye landes: ſerue the Lorde with gladneſſe, and come before his preſence with a ſong. *Iubilate.*

Be ye ſure that the Lord he is God, it is he that hath made vs, and not we our ſelues: we are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankes giuing, and into his courtes with praiſe: be thankefull vnto him, and ſpeake good of his name.

For the Lord is gracious, his mercie is euerlaſting: and his trueth endureth from generation to generation.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ *Then ſhalbe ſaide the Creede by the Miniſter and the people ſtanding.*

I Beleeue in God the Father almightie, maker of heauen and earth. And in Ieſus Chriſt his only Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Marie, ſuffred vnder Ponce Pilate, was crucified, dead, and buried, he deſcended into hel, the third day he roſe againe frō the dead, he aſcended into heauen, and ſitteth on the right hand of God the Father almightie, from thence ſhall he come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholike Church, the communion of Saintes, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

¶ *And after that theſe prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Miniſter firſt pronouncing with a loude voyce.*

The Lorde be with you.

Anſwere.

And with thy ſpirite.

Miniſter.

¶ Let vs pray.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ *Then the Miniſter, Clarkes, and people, ſhall ſay the Lordes prayer in Engliſh, with a loude voyce.*

Our Father which art in heauen, &c.

¶ *Then the Minister standing vp, shall say.*

O Lorde shewe thy mercie vpon vs.

Answere.

And graunt vs thy saluation.

Minister.

O Lord saue the Queene.

Answere.

And mercifully heare vs when we call vpon thee.

Minister.

Indue thy ministers with righteousnes.

Answere.

And make thy chosen people ioyfull.

Minister.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Minister.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but only thou, O God.

Minister.

O God make cleane our heartes within vs.

Answere.

And take not thy holy Spirite from vs.

¶ *Then shall followe three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The thirde for grace to liue well. And the two last shall neuer alter, but dayly bee saide at Morning prayer throughout all the yeere, as followeth.*

The second Collect for peace.

O God, which art author of peace, and louer of concorde, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen

The third Collect for grace.

O Lord our heauenly Father, almightie and euerlasting God, which hast safely brought vs to the beginning of this day: defend vs in the same with thy mightie power, and graunt that this day we fall into no sinne, neither runne into any kinde of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

AN ORDER FOR EVENING prayer throughout the yere.

The Minister shall say.

VR Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lippes.

Answere.

And our mouth shall shew forth thy praise.

Minister.

O God make speede to saue vs.

Answere.

O Lorde make haste to helpe vs.

Minister.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

¶ *Then Psalmes in order as they be appointed, &c. Then a Lesson of the olde Testament, &c. After that,* Magnificat *in English, as followeth.*

MY soule doth magnifie the Lord: and my spirit hath reioyced in God my sauiour. *Magnificat Luke 1.*

For he hath regarded: the lowlinesse of his handmayden.

For beholde from henceforth: all generations shall call me blessed.

For hee that is mightie hath magnified me: and holy is his Name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their heartes.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungrie with good things: and the riche he hath sent emptie away.

He remembring his mercie hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Or the 98. *Psalme.*

O Sing vnto the Lord a newe song: for he hath done marueilous things. *Cantate Domino.*

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

Hee hath remembred his mercie and trueth towardes the houſe of Iſrael: and all the endes of the world haue ſeene the ſaluation of our God.

Shewe your ſelues ioyfull vnto the Lord, all ye landes: ſing, reioyce, and giue thankes.

Praiſe the Lorde vpon the harpe: ſing to the harpe with a Pſalme of thankes giuing.

With trumpets alſo and ſhawmes: O ſhewe your ſelues ioyfull before the Lord the King.

Let the ſea make a noyſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With righteouſnes ſhall he iudge the worlde: and the people with equitie.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ *Then a Leſſon of the new Teſtament. And after that,* Nunc dimittis *in Engliſh, as followeth.*

Nunc dimittis. Luke 2.

LOrd nowe letteſt thou thy ſeruant depart in peace: according to thy word.

For mine eyes haue ſeene: thy ſaluation.

Which thou haſt prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Or els this Pſalme.

Deus miſereatur. Pſal. 67.

GOd be merciſull vnto vs, and bleſſe vs: and ſhewe vs the light of his countenance, and be merciſull vnto vs.

That thy way may be knowen vpon earth: thy ſauing health among all nations.

Let the people prayſe thee, O God: yea, let all the people praiſe thee.

O let the nations reioyce and be glad, for thou ſhalt iudge the folke righteouſly: and gouerne the nations vpon earth.

Let the people praiſe thee, O God: let all ỹ people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, euen our owne God ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the endes of the worlde ſhall feare him.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Then

¶ Then shall folow the Creede, with other prayers, as is before appointed at Morning prayer, after Benedictus, *and with three Collects. First of the day. The second of peace. The third for ayde against all perils, as hereafter folowith: which two last Collects shalbe dayly said at Euening prayer, without alteration.*

The second Collect at Euening prayer.

O God, from whome all holy desires, all good counsels, and all iust workes doe proceede, giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauiour. Amen.

The thirde Collect for ayde against all perils.

LIghten our darkenesse, we beseech thee (O Lord) and by thy great mercie defend vs from all perils and dangers of this night, for the lone of thy only Sonne our Sauiour Iesus Christ. Amen.

¶ In the feastes of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinitie Sunday, shall be sung or said this cõfession, after Benedictus.

WHosoeuer will be saued: before all things it is necessarie that he holde the Catholike faith. *Quicunque vult.*

Which faith, except euery one doe keepe holy and vndefiled: without doubt he shall perish euerlastingly.

And the Catholike faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neither cõfounding the persons: nor diuiding the substãce.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glorie equal, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is almightie, the Sonne almightie:

and the holy ghoſt almightie.

And yet they are not three almighties: but one almightie.

So the Father is God, the Sonne is God: and the holy Ghoſt is God.

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Sonne Lord: and the holy Ghoſt Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Chriſtian veritie: to acknowledge euery perſon by him ſelfe to be God and Lord.

So are wee forbidden by the Catholique religion: to ſay there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghoſt is of the Father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghoſt, not three holy Ghoſts.

And in this Trinitie, none is afore or after other: none is greater or leſſe then another.

But the whole three perſons be coeternall together: and coequall.

So that in all things, as is aforeſaide: the vnitie in Trinitie, and the Trinitie in vnitie is to be worſhipped.

Hee therefore that will bee ſaued: muſt thus thinke of the Trinitie.

Furthermore it is neceſſarie to enerlaſting ſaluation: that hee alſo beleeue rightly in the incarnation of our Lorde Ieſus Chriſt.

For the right faith is, that we beleeue and confeſſe: that our Lord Ieſus Chriſt, the Sonne of God, is God and man.

God, of the ſubſtance of the Father, begotten before the worldes: and man, of the ſubſtance of his mother, borne in the worlde.

Perfect God, and perfect man: of a reaſonable ſoule, and humane fleſh ſubſiſting.

Equall to the father as touching his Godhead: and inferiour to the Father, touching his manhood.

Who although he be God and man: yet he is not two, but one Chriſt.

One, not by conuerſion of the Godhead into fleſh: but by taking of the manhoode into God.

One altogether, not by confuſion of ſubſtance: but by vnitie of perſon.

For

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, hee sitteth on the right hande of the Father, God almightie: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt of their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he can not be saued.

Glorie be to the Father, &c.

As it was in the beginning, &c.

HERE FOLLOWETH THE LETANIE, TO BE VSED VPON Sundayes, Wednesdayes, and Fridayes, and *at other times, when it shalbe commanded by the Ordinarie.*

O God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercie vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angrie with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the craftes and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnes of heart, from pride, vaine glory, and hypocrisie,

crisie, from enuie, hatred and malice, and all vncharitablenes.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightening and tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy worde and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloodie sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners do beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs, good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Elizabeth, our most gracious Queene and gouernour.

We beseech thee to heare vs, good Lord.

That it may please thee to rule her heart in thy faith, feare and loue, and that she may alway haue affiance in thee, and euer seeke thy honour and glorie.

We beseech thee to heare vs, good Lord.

That it may please thee to be her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee to heare vs, good Lord.

That it may please thee to illuminate all bishops, pastours, and ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing they may set it forth, and shewe it accordingly.

We beseech thee to heare vs, good Lord.

That it may please thee to endue the lords of the counsell, and all the nobilitie, with grace, wisdome, and vnderstanding.

We beseech thee to heare vs, good Lord,

That

That it may pleaſe thee to bleſſe and keepe the magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to giue to all nations, vnitie, peace, and concord.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to giue vs an heart to loue & dreade thee, and diligently to liue after thy commandements.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy worde, and to receiue it with pure affection, and to bring forth the fruites of the ſpirit.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to bring into the way of trueth, al ſuch as haue erred and are deceiued.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and helpe the weake hearted, & to raiſe vp them that fall, and finally to beate downe Satan vnder our feete.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to ſuccour, helpe, and comfort, all that be in danger, neceſsitie, and tribulation.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to preſerue all that trauaile by land or by water, all women labouring of childe, all ſicke perſons and young children, and to ſhewe thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to defende and pronide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to forgiue our enemies, perſecuters, and ſlaunderers, and to turne their hearts.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruites of the earth, ſo as in dne time we may enioye them.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to indue vs

with

with the grace of thy holy spirit, to amende our liues, according to thy holy worde.

We beseech thee to heare vs, good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Graunt vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither rewarde vs after our iniquities.

Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorowfull, mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glorie be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our hearts.

Mercifully

Mercifully forgiue the sinnes of thy people.
Fauourably with mercie heare our prayers.
O sonne of Dauid haue mercie vpon vs.
Both nowe and euer vouchsafe to heare vs, O Christ.
Graciously heare vs, O Christ: graciously heare vs, O Lorde Christ.

The versicle.
O Lord let thy mercie be shewed vpon vs.

The answere.
As we doe put our trust in thee.

Let vs pray.

WE humbly beseech thee, O father, mercifully to looke vpon our infirmities, and for the glorie of thy names sake, turne from vs all those euils that we most righteously haue deserued, and graunt that in all our troubles wee may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureneſſe of liuing, to thy honour and glorie, through our onely mediatour and aduocate Iesus Christ our Lord. Amen.

¶ *A prayer for the Queenes Maiestie.*

O Lord our heauenly father, high & mightie, King of Kings, Lord of Lords, the only ruler of princes, which doest from thy throne beholde all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gratious Soueraigne Lady Queene Elizabeth, and so replenish her with the grace of thy holy Spirit, that she may alway incline to thy will, and walke in thy way: indue her plentifully with heauenly giftes, graunt her in health and wealth long to liue, strengthen her, that she may vanquish and ouercome al her enemies, and finally after this life she may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

ALmightie and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace: & that they may truely please thee, powre vpon them the continuall dewe of thy blessing: Graunt this, O Lord, for the honour of our aduocate and mediatour Iesus Christ. Amen.

¶ *A prayer of Chrysostome.*

ALmightie God, which hast giuen vs grace at this time with one accord to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy name thou wilt graunt their requestes: fulfill nowe, O Lorde, the desires and petitions of thy seruants, as may be most expedient for them, graunting vs in this world knowledge

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of thy trueth, and in the world to come life euerlasting. Amen.

2. *Corinthians* 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the felowship of the holy Ghost, be with vs all euermore. Amen.

For raine, if the time require.

O God heauenly father, which by thy sonne Iesus Christ, hast promised to all them that seeke thy kingdome and the righteousnesse thereof, all things necessarie to their bodily sustenance: send vs, we beseeche thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruites of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

For faire weather.

O Lorde God, which for ỹ sinne of man diddest once drowne all the world, except eight persons, and afterwarde of thy great mercie diddest promise neuer to destroy it so againe: we humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance, thou wilt send vs such weather, whereby wee may receiue the fruites of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glorie, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heauenly father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase, and fishes doe multiplie, beholde, we beseech thee, the afflictions of thy people, and graunt that the scarsitie and dearth (which we do now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be praise for euer. Amen.

In the time of warre.

O Almightie God, King of all Kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truely repent: Saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee, which art the onely giuer of all victorie, through the merites of thy only sonne Iesus Christ our Lord. Amen.

In the time of any common plague or ſickneſſe.

O Almightie God, which in thy wrath in the time of King Dauid, diddeſt ſlay with ỹ plague of peſtilence threeſcore and tenne thouſand, and yet remembring thy mercie diddeſt haue the reſt: haue pitie vpon vs miſerable ſinners, that nowe are viſited with great ſickneſſe and mortalitie, that like as thou diddeſt then commande thine Angel to ceaſe from puniſhing: ſo it may nowe pleaſe thee to withdrawe from vs this plague, and grieuous ſickneſſe, through Ieſus Chriſt our Lord. Amen.

O God, whoſe nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: And though we be tyed and bounde with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercie looſe vs, for the honour of Ieſus Chriſtes ſake, our onely mediatour and aduocate. Amen.

¶ The Collectes, Epiſtles, and Goſpels, to be vſed at the celebration of the Lords Supper and holy Communion through the yeere.

¶ The firſt Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that wee may caſt away the workes of darkeneſſe, and put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy ſonne Ieſus Chriſt came to viſite vs in great humilitie) that in the laſt day, when he ſhall come againe in his glorious maieſtie, to iudge both the quicke and the dead, we may riſe to the life immortall, through him who liueth and reigneth with thee and the holy Ghoſt, nowe and euer. Amen.

The Epiſtle.

O We nothing to any man, but this, that ye loue one another: for he that loueth another, fulfilleth the lawe. For theſe commandements, Thou ſhalt not commit adulterie, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt not luſt, and ſo forth: if there be any other commandement, it is all comprehended in this ſaying, namely, Loue thy neighbour as thy ſelfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Lawe. This alſo we knowe the ſeaſon, howe that it is time that we ſhould nowe awake out of ſleepe, for nowe is our ſaluation neerer, then when we beleeued. The night is paſſed, the day is come nigh *Rom. 13.*

nigh: Let vs therefore caſt away the deedes of darkeneſſe, and let vs put on the armour of light. Let vs walke honeſtly, as it were in the day light: not in eating and drinking, neither in chambering and wantonneſſe, neither in ſtriſe and enuying: But put ye on the Lorde Ieſus Chriſt, & make not prouiſion for the fleſh, to fulfill the luſtes of it.

The Goſpel.

Matth.21. AND when they drewe nigh vnto Hieruſalem, & were come to Bethphage, vnto mount Oliuet, then ſent Ieſus two of his diſciples, ſaying vnto them, Goe into the towne that lieth ouer againſt you, and anon ye ſhall finde an Aſſe bounde, and her colt with her, looſe them, and bring them vnto me. And if any man ſay ought vnto you, ſay ye, The Lorde hath neede of them: and ſtraightway he will let them goe. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying, Tell ye the daughter of Sion, Beholde, thy king commeth vnto thee meeke, ſitting vpon an Aſſe, & a colt, the foale of the Aſſe vſed to the yoke. The diſciples went and did as Ieſus commanded them, and brought the Aſſe and the colte, and put on them their clothes, and ſet him thereon. And many of the people ſpread their garments in the way, other cut downe branches from the trees, and ſtrawed them in the way. Moreouer, the people that went before, and they that came after, cried, ſaying, *Hoſanna* to the ſonne of Dauid. Bleſſed is hee that commeth in the name of the Lord, *Hoſanna* in the higheſt. And when he was come to Hieruſalem, all the citie was moued, ſaying, Who is this? And the people ſaide, This is Ieſus the Prophet of Nazareth, a citie of Galilee. And Ieſus went into the Temple of God, and caſt out al them that ſold and bought in the Temple, and ouerthrewe the tables of the money changers, and the ſeates of them that ſolde Doues, and ſaide vnto them, It is written, My houſe ſhall be called the houſe of prayer, but ye haue made it a denne of theeues.

¶ *The ſecond Sunday in Aduent.*

The Collect.

BLeſſed Lorde, which haſt cauſed all holy Scriptures to be written for our learning, graunt vs that we may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience, and comfort of thy holy worde, we may imbrace and euer holde faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our ſauiour Ieſus Chriſt. Amen.

The Epiſtle.

Rom.15. WHatſoeuer things are written afore time, they are written for our learning, that we, through patience and comfort

fort of the Scriptures, might haue hope. The God of patience and consolation, graunt you to be like minded one towardes another, after the ensample of Christ Iesus: that ye all agree-ing together, may with one mouth praise God the father of our Lorde Iesus Christ. Wherefore, receiue ye one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a minister of ỹ Circumcision, for the trueth of God, to confirme the promises made vnto the fathers, and that the Gentiles might prayse God for his mercie, as it is written: For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And againe he sayth, Reioyce ye Gentiles with his people. And againe, Prayse the Lord all yee Gentiles, and laude him all yee Nations together. And againe Esai sayth, There shall be the roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beeeuing, that yee may bee rich in hope, through the power of the holy Ghost.

The Gospel.

THere shall be signes in the Sunne, and in the Moone, and in the starres, and in the earth, the people shall be at their wittes ende through despaire. The sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth. For the powers of heauen shall moue. and then shall they see the sonne of man come in a clonde, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Beholde the figge tree, and all other trees, when they shoote foorth their buddes, ye see and know of your owne selues that sommer is then nigh at hand. So likewise ye also (when ye see these things come to passe) bee sure that the kingdome of GOD is nigh. Verely I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my wordes shall not passe. Luke 21.

¶ The third Sunday in Aduent.

The Collect.

LOrde, we beseeche thee giue eare to our prayers, and by thy gracious visitation lighten the darkenes of our hearts, by our Lord Iesus Christ. Amen.

The Epistle.

LEt a man this wise esteeme vs, euen as ỹ ministers of Christ, and stewards of the secrets of God. Furthermore, it is required of the stewardes, that a man be found faithfull. With 1. Cor. 4.

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me it is but a very ſmall thing, that I ſhould be iudged of you, either of mans iudgement: no, I iudge not mine owne ſelfe, for I know nought by my ſelf, yet am I not thereby iuſtified: It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkeneſſe, and open the counſels of the hearts, and then ſhall euery man haue praiſe of God.

The Goſpel.

Matth. 11. WHen Iohn being in priſon heard the workes of Chriſt, hee ſent two of his diſciples, and ſaid vnto him, Art thou hee that ſhall come, or doe we looke for another? Ieſus anſwered, and ſaid vnto them, Goe, and ſhewe Iohn againe what ye haue heard and ſeene: The blind receiue their ſight, the lame walke, the lepers are cleanſed, and the deafe heare, the dead are raiſed vp, and the poore receiue the glad tidings of the Goſpel: and happie is he that is not offended by me. And as they departed, Ieſus began to ſay vnto the people concerning Iohn, What went ye out into the wilderneſſe to ſee? A reede that is ſhaken with the wind? Or what went ye out to ſee? A man clothed in ſoft raiment? Beholde, they that weare ſoft clothing, are in Kings houſes. But what went you out to ſee? A Prophet? Verily I ſay vnto you, and more then a Prophet: For this is he of whom it is written: Beholde, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd raiſe vp, we pray thee, thy power, and come among vs, and with great might ſuccour vs, that whereas through our ſinnes and wickednes we be ſore let and hindered, thy bountifull grace and mercie, through the ſatiſfaction of thy ſonne our Lord, may ſpeedily deliuer vs: to whom with thee and the holy Ghoſt, be honour and glorie, worlde without end. Amen.

The Epiſtle.

Phil. 4. REioyce in the Lord alway, & againe I ſay reioyce. Let your ſoftneſſe be knowen to all men, the Lord is euen at hand. Be carefull for nothing, but in al praier and ſupplication, let your petitions be manifeſt vnto God, with gining of thanks. And the peace of God (which paſſeth all vnderſtanding) keepe your hearts and mindes, through Chriſt Ieſus.

The Goſpel.

Iohn 1. THis is the recorde of Iohn, when the Iewes ſent Prieſts and Leuites from Hieruſalem, to aske him, What art thou? And he confeſſed, & denied not, and ſaid plainely, I am not Chriſt. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou the Prophet? And he anſwered, No. Then ſaid

ſayde they vnto him, What art thou, that we may giue an anſwere vnto them that ſent vs? What ſayeſt thou of thy ſelfe? Hee ſayde, I am the voyce of a cryer in the wildernesse, make ſtreight the way of the Lorde, as ſayde the Prophet Eſay. And they which were ſent, were of the Phariſes, and they asked him, and ſayde vnto him, Why baptizeſt thou then, if thou be not Chriſt, nor Elias, neither that Prophet? Iohn anſwered them, ſaying, I baptize with water, but there ſtandeth one among you, whome ye knowe not, he it is, which though he came after me, was before me, whoſe ſhoe latchet I am not worthie to vnloſe. Theſe things were done at Bethabara beyonde Iordane, where Iohn did baptize.

¶ *On Chriſtmas day.*

The Collect.

ALmighty God, which haſt giuen vs thy only begotten ſonne, to take our nature vpon him, and this day to be borne of a pure Virgin: Graunt that we, being regenerate, and made thy children by adoption and grace, may dayly be renued by thy holy ſpirite, through the ſame our Lord Ieſus Chriſt, who liueth and reigneth with thee and the holy Ghoſt, now & euer. Amen.

The Epiſtle.

GOD in times paſt diuerſly and many wayes ſpake vnto the fathers by Prophets: but in theſe laſt dayes he hath ſpoken to vs by his own ſonne, whom he hath made heire of all things, by whome alſo he made the worlde. Which (ſonne) being the brightneſſe of his glory, and the very image of his ſubſtance, ruling all thinges with the worde of his power, hath by his owne perſon purged our ſinnes, and ſitteth on the right hand of the maieſtie on high, being ſo much more excellent then the Angels, as he hath by inheritance obteined a more excellent name then they. For vnto which of the Angels ſayd hee at any time, Thou art my ſonne, this day haue I begotten thee? And againe, I will be his father, and he ſhalbe my ſonne. And againe, when he bringeth in the firſt begotten ſonne into the world, he ſaith, And let all the Angels of God worſhip him. And vnto the Angels he ſaith, He maketh his Angels ſpirits, & his miniſters a flame of fire. But vnto the ſonne he ſayth, Thy ſeate, O God, ſhall be for euer & euer. The Scepter of thy kingdome is a right Scepter. Thou haſt loued righteouſneſſe, and hated iniquitie. Wherefore God, euen thy God, hath anoynted thee with oyle of gladnes aboue thy felowes. And thou Lord in the beginning haſt laide the foundation of the earth, and the beauens are the workes of thy hands. They ſhall periſh, but thou endureſt. And they all ſhall waxe olde as doeth a garment, and as a veſture ſhalt thou change them, and they ſhalbe changed: But thou art euen the ſame, and thy yeeres ſhall not fayle. *Hebr.* 1.

The Gospel.

Iohn 1. IN the beginning was the worde, & the worde was with God, and God was the worde. The ſame was in the beginning with God. All thinges were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, & the light ſhineth in the darknes, & the darknes comprehended it not. There was ſent from God a mā, whoſe name was Iohn: the ſame came as a witnes, to beare witnes of ȳ light, that all men through him might beleeue. He was not that light, but was ſent to beare witnes of the light. That light was the true light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, & his owne receiued him not. But as many as receiued him, to them gaue hee power to be made ſonnes of God, euen thē that beleeued on his name, which were borne, not of blood, nor of the wil of ȳ fleſh, nor yet of ȳ wil of man, but of God. And the ſame word became fleſh, & dwelt among vs, & we ſaw the glory of it, as the glory of the onely begotten ſonne of the father, full of grace and trueth.

¶ *Saint Steuens day.*

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his perſecutours, to thee, which &c.

¶ *Then ſhall follow the Collect of the Nativitie, which ſhall be ſaid continually vnto Newe yeeres day.*

The Epiſtle.

Acts. 7. AND Steuen being full of the holy Ghoſt, looked vp ſtedfaſtly with his eyes into heauen, & ſaw the glory of God, and Ieſus ſtanding on the right hand of God, & ſaid, Behold, I ſee the heauens open, and the ſonne of man ſtanding on the right hand of God. Then they gaue a ſhoute with a loude voyce, and ſtopped their eares, & ranne vpon him all at once, & caſt him out of the citie, & ſtoned him. And the witneſſes layd downe their clothes at a yong mans feete, whoſe name was Saul. And they ſtoned Steuen, calling on, & ſaying, Lord Ieſu receiue my ſpirit. And he kneeled downe, & cried with a loude voyce, Lord, lay not this ſinne to their charge. And whē he had thus ſpokē, he ſel aſleepe.

The Gospel.

Mat. 23. BEholde, I ſend vnto you Prophets, & wiſe men, and Scribes, and ſome of them ſhal ye kill and crucifie, and ſome of them ye ſhall ſcourge in your Synagogues, and perſecute them from citte to citie, that vpon you may come all the righteous blood, which hath bin ſhed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias the ſonnē of Barachias, whom ye ſlewe betweene the Temple & the Altar. Verily I ſay vnto

vnto you, all these things shal come vpō this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy childrē together, euen as the henne gathereth her chickens vnder her wings, and ye would not? Beholde, your house is left vnto you desolate. For I say vnto you, Ye shall not see mee henceforth, till that ye say, Blessed is hee that commeth in the name of the Lord.

¶ *Saint Iohn Euangelists day.*

The Collect.

MErciful Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle & Euangelist Iohn, may atteine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

THat which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, & our hands haue handled of the word of life. And the life appeared, & we haue seene, & beare witnes, and shewe vnto you that eternall life, which was with the father, & appeared vnto vs. That which we haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, & that our fellowship may be with the father, & his sonne Iesus Christ. And this we write vnto you, that ye may reioyce, & that your ioy may be ful. And this is the tidings which we haue heard of him, & declare vnto you, that God is light, & in him is no darkenes at all. If we say we haue felowship with him, & walke in darknes, we lie, and do not the trueth. But and if we walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, & the trueth is not in vs. If we knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes. If we say we haue not sinned, we make him a liar, and his worde is not in vs. *1. Iohn 1.*

The Gospel.

IEsus sayd vnto Peter, Followe thou me. Peter turned about, and sawe the disciple whome Iesus loued, following (which also leaned on his breast at supper, and sayd, Lord, which is hee that betrayeth thee?) When Peter therefore saw him, he sayd to Iesus, Lord, what shal he here doe? Iesus said vnto him, If I wil haue him to tarry til I come, what is that to thee? Followe thou me. Then went this saying abroad among the brethren, that that Disciple should not die. Yet Iesus sayd not to him, He shal not die: but, If I wil that he tary till I come, what is that to thee? The same Disciple is he that testifieth of these things, and wrote these things, & we know that his testimony is true. There *Iohn 21.*

are also many other things which Iesus did, the which if they should be written euery one, I suppose the worlde could not conteine the bookes that should be written.

¶ The Innocents day.

The Collect.

ALmightie God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation our life may expresse thy fayth, which with our tongues we doe confesse, through Iesus Christ our Lorde.

The Epistle.

Apoc.14. I Looked, and loe, a Lambe stoode on the mount Sion, & with him an Cxliiii.thousand, hauing his name, & his fathers name written in their foreheads. And I heard a voyce from heauen, as the sound of many waters, & as the voice of a great thunder. And I heard the voyce of Harpers, harping with their harpes. And they sung as it were a new song before the seate, & before the foure beastes, and the elders, and no man could learne the song, but the Cxliiii.thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe, whither soeuer he goeth. These were redeemed from men, being the first fruites vnto God, and to the Lambe, & in their mouthes was found no guile, for they are without spot before the Throne of God.

The Gospel.

Mat.2. THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise, & take the childe and his mother, & flee into Egypt, and be thou there till I bring thee worde. For it will come to passe, that Herode shal seeke the childe to destroy him. So when he awoke, he tooke the childe & his mother by night, & departed into Egypt, & was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lorde by the Prophet, saying, Out of Egypt haue I called my sonne. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, & sent forth men of warre, & slue all the children that were in Bethlehem, & in al the coasts (as many as were two yeeres olde, or vnder) according to the time, which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Ieremie, whereas he sayd, In Rama was there a voyce heard, lamentation, weeping, & great mourning: Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas.

The Collect.

ALmightie God, which hast giuen vs thy only begotten sonne to take our nature vpon him, and this day to be borne of a pure

ure virgin: graunt that we, being regenerate, and made thy children by adoption and grace, may dayly be renued by thy holy spirite, through the same our Lorde Iesus Christ, who liueth and reigneth, &c.

The Epistle.

A Nd I say, that the heire (as long as he is a childe) differeth not from a seruant, though he be Lorde of all, but is vnder tutours & gouernours, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But whē the time was full come, God sent his sonne, made of a woman, & made bond vnto the law, to redeeme them which were bond vnto the law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent y spirit of his sonne into our hearts, which crieth *Abba*, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ. *Gala.* 4

The Gospel.

THis is the booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham: Abraham begate Isaac, Isaac begate Iacob, Iacob begate Iudas, and his brethren, Iudas begate Phares and Zaram, of Thamar, Phares begate Esrom, Esrom begat Aram, Aram begat Aminadab, Aminadab begat Naasson, Naasson begate Salmon, Salmon begate Boos, of Rahab, Boos begate Obed, of Ruth, Obed begate Iesse, Iesse begate Dauid the king, Dauid the king begate Salomon, of her that was the wife of Vrie, Salomon begate Roboam, Roboam begat Abia, Abia begate Asa, Asa begate Iosaphat, Iosaphat begat Ioram, Ioram begate Osias, Osias begate Ioatham, Ioatham begat Achas, Achas begate Ezechias, Ezechias begate Manasses, Manasses begate Amon, Amon begate Iosias, Iosias begate Iechonias and his brethren, about the time that they were caried away to Babylon: and after they were brought to Babylon, Iechonias begate Salathiel, Salathiel begate Zorobabel, Zorobabel begate Abiud, Abiud begate Eliachim, Eliachim begate Azor, Azor begate Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begate Eleazar, Eleazar begate Matthan, Matthan begat Iacob, Iacob begat Ioseph the husband of Marie, of whom was borne Iesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are fourteene generations. And from Dauid vnto the captiuitie of Babylon, are fourteene generations. And from the captiuitie of Babylon vnto Christ, are fourteene generations. The birth of Iesus Christ was on this wise. Whē his mother Marie was maried to Ioseph (before they came to dwell together) she was foūd with childe by the holy Ghost. Then Ioseph her husband (because hee was a righteous *Mat.* 1.

man,and would not put her to shame) was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Ioseph thou sonne of Dauid,feare not to take vnto thee Marie thy wife: for that which is conceiued in her,commeth of the holy Ghost.She shall bring forth a sonne,and thou shalt call his name Iesus, for hee shall saue his people from their sinnes. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet,saying,Beholde,a mayde shalbe with childe, and shall bring forth a sonne, and they shall call his name Emmanuel, which if a man interprete,is as much to say, as God with vs. And Ioseph,as soone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knewe her not, till she had brought foorth her first begoten sonne,and called his name Iesus.

¶ The Circumcision of Christ.

The Collect.

ALmightie God,which madest thy blessed sonne to be circumcised, and obedient to the lawe for man: graunt vs the true circumcision of the spirite, that our hearts and all our members being mortified from all wordly and carnall lustes,may in all things obey thy blessed will, through the same thy sonne Iesus Christ our Lord.

The Epistle.

Rom.4. BLessed is that man to whom the Lord will not impute sinne. Came this blessednes then vpon the circumcision, or vpon the vncircumcision also? For we say, that faith was reckoned to Abraham for righteousnes.How was it then reckoned? Whē he was in the circumcision?Or when he was in the vncircumcision? Not in time of circumcision, but when hee was yet vncircumcised.And he receiued the signe of circumcision, as a seale of the righteousnes of faith, which he had yet being vncircumcised, that hee should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed to them also & that he might be the father of circumcision,not vnto them only which came of the circumcised, but vnto them also,that walke in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise(that he should be heire of the world)happened not vnto Abraham,or to his seede,through the lawe,but through the righteousnesse of fayth. For if they which are of the lawe,be heires,then is faith but vaine,and the promise of none effect.

The Gospel.

Luke 2. AND it fortuned, as soone as the Angels were gone away frō the shepheards into heauē,they said one to another, Let

vs

vs go euen now vnto Bethlehem,& see this thing that we heare say is happened,which the Lord hath shewed vnto vs.And they came with haste, and found Marie & Ioseph,and the babe layd in a manger.And when they had seene it,they published abroad the saying that was tolde them of that childe.And all they that heard it,wondered at those things which were tolde them of the shepheards. But Marie kept all those sayings,and pondered them in her heart. And the shepheards returned, praysing and lauding God, for all the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the childe should be circumcised,his name was called Iesus,which was named of the Angel before he was conceiued in the wombe.

¶ *If there be a Sunday betweene the Epiphanie and the Circumcision, then shall be vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed vpon the day of Circumcision.*

¶ *The Epiphanie.*

The Collect.

O God,which by the leading of a starre,didst manifest thy onely begotten Sonne to the Gentiles, mercifully graunt, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

FOr this cause I Paul am a prisoner of Iesus Christ for you Heathen, if ye haue heard of the ministration of the grace of God, which is giuen me to youward. For by reuelation shewed he the mysterie vnto me, as I wrote afore in fewe wordes: Whereby when ye reade,ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Apostles and Prophets by the spirite, that the Gentiles should be inheritours also,and of the same body,and partakers of his promise of Christ, by the meanes of the Gospel, whereof I am made a minister,according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saintes is this grace giuen, that I shoulde preach among the Gentiles the vnsearcheable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the world hath bene hid in God, which made all things through Iesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the congregation, the manifolde wisdome of God, according to the eternall purpose which he wrought in Christ Iesu our Lord, by whome we haue boldnesse & entrance, with the confidence which is by the fayth of him. *Ephes 3.*

The Goſpel.

Mat.2. WHen Ieſus was borne in Bethlehem, a citie of Iurie, in the time of Herode the king, beholde, there came wiſe men from the Eaſt to Hieruſalem, ſaying, Where is he that is borne king of the Iewes? For we haue ſeene his ſtarre in the Eaſt, and are come to worſhip him. When Herode the king had heard theſe things, he was troubled, and all the citie of Hieruſalem with him. And when he had gathered all the chiefe Prieſts and Scribes of the people together, he demaunded of them where Chriſt ſhould be borne. And they ſayd vnto him, At Bethlehem in Iurie: For thus it is written by the Prophet, And thou Bethlehem in the land of Iurie, art not the leaſt among the princes of Iuda, for out of thee ſhal come vnto me ỹ captaine that ſhall gouerne my people Iſrael. Then Herod (whē he had priuily called the wiſe men) he inquired of them diligently what time the ſtarre appeared. And he bade them go to Bethlehem, and ſayd, Go your way thither, & ſearch diligently for the childe: & when ye haue found him, bring me word againe, that I may come and worſhip him alſo. Whē they had heard the king, they departed, and lo, the ſtarre which they ſaw in the Eaſt, went before them, til it came & ſtood ouer the place wherein the child was. Whē they ſawe the ſtarre, they were exceeding glad: and went into the houſe, & found the childe with Marie his mother, and fell downe flat, & worſhipped him, & opened their treaſures, & offered vnto him gifts, gold, frankincenſe & myrrhe. And after they were warned of God in ſleepe, ỹ they ſhould not goe againe to Herod, they returned into their owne countrey an other way.

℣ *The firſt Sunday after the Epiphanie.*

The Collect.

LOrde, we beſeech thee mercifully to receiue the prayers of thy people, which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to doe, and alſo haue grace & power faithfully to fulfill the ſame, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

Rom.12. IBeſeech you therefore brethren, by the mercifulnes of God, that ye make your bodies a quicke ſacrifice, holy, & acceptable vnto God, which is your reaſonable ſeruing of God. And faſhion not your ſelues like vnto this world: but be ye changed in your ſhape, by the renuing of your minde, that ye may proue what thing that good & acceptable & perfect wil of God is. For I ſay (through the grace that vnto me giuen is) to euery man among you, that no man ſtand high in his owne conceite, more then it becommeth him to eſteeme of himſelfe: but ſo iudge of himſelfe, that he be gentle and ſober, according as God hath dealt to euery man the meaſure of faith. For as we haue many

members

members in one body, and all members haue not one office: so we, being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospel.

THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Iesus abode still in Hierusalem, and his father and mother knew not of it: but they supposing him to haue bene in the company, came a dayes iourney, and sought him among their kinsfolke & acquaintance. And when they founde him not, they went backe againe to Hierusalem, & sought him. And it fortuned, that after three dayes they found him in the temple, sitting in the midst of the doctours, hearing them, & posing them. And all that heard him, were astonied at his vnderstanding & answeres. And when they saw him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs? Beholde, thy Father and I haue sought thee sorowing. And he saide vnto them, Howe happened it that ye sought me? Wist ye not that I must go about my Fathers businesse? And they vnderstoode not ỹ saying which he spake vnto them. And he went downe with them, & came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome & age, and in fauour with God and men. *Luke 2.*

¶ *The second Sunday after the Epiphanie.*

The Collect.

ALmighty & euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, ỹ it be agreeing to the faith. Let him ỹ hath an office, waite on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shewe mercy, let him doe it with chearefulnesse. Let loue be without dissimulation. Hate that which is euil, & cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before an other. Be not slouthful in the businesse which yee haue in hande, be feruent in spirit, applie your selues to the time, reioyce in hope, be pacient in tribulatiõ, continue in praier, distribute vnto the necessitie of the Saintes, bee ready to harbour, blesse them which persecute you, blesse, I say, & curse *Rom. 12.*

not.

not. Bee mery with them that are mery, weepe with them that weepe, be of like affection one towardes another. Be not high minded, but make your ſelues equall to them of the lower ſort.

The Goſpel.

Iohn 2. AND the thirde day there was a mariage in Cana a citie of Galilee, and the mother of Ieſus was there. And Ieſus was called, and his diſciples, vnto the mariage. And when the wine failed, the mother of Ieſus ſaide vnto him, They haue no wine. Ieſus ſaide vnto her, Woman, what haue I to doe with thee? Mine houre is not yet come. His mother ſaide vnto the miniſters, Whatſoeuer he ſayeth vnto you, doe it. And there were ſtanding there ſixe water pots of ſtone, after the maner of purifying of the Iewes, conteining two or three firkins a peece. Ieſus ſaid vnto them, Fill the water pottes with water. And they filled them vp to the brimme. And he ſaid vnto them, Draw out now, and beare vnto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knew not whence it was, (but the miniſters which drewe the water knewe) he called the bridegrome, and ſayd vnto him, Euery man at the beginning doeth ſet forth good wine, and when men be dronke, then that which is worſe: but thou haſt kept the good wine vntill nowe. This beginning of miracles did Ieſus in Cana of Galilee, and ſhewed his glory, and his diſciples beleeued on him.

¶ The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers and neceſsities, ſtretch foorth thy right hande to helpe and defend vs, through Chriſt our Lord.

The Epiſtle.

Rom. 12. BE not wiſe in your owne opinions. Recõpenſe to no man euill for euill. Prouide aforehand things honeſt, not onely before God, but alſo in the ſight of al men. If it be poſsible, as much as in you is, liue peaceably with all men. Dearely beloued, auenge not your ſelues, but rather giue place vnto wrath: For it is written, Vengeance is mine, I will rewarde (ſayeth the Lorde.) Therefore, if thine enemie hunger, feede him, if hee thirſt, giue him drinke: For in ſo doing, thou ſhalt heape coales of fire on his heade. Bee not ouercome of euill, but ouercome euill with goodneſſe.

The Goſpel.

Matth. 8. WHen he was come downe frõ the mountaine, much people followed him. And beholde, there came a leper, & worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.

And

And Ieſus put foorth his hande, and touched him, ſaying, I will, be thou cleane. And immediatly his leproſie was clenſed. And Ieſus ſaid vnto him, Tell no man, but goe and ſhewe thy ſelfe to the Prieſt, and offer the gift (that Moſes commaunded to be offered) for a witneſſe vnto them. And when Ieſus was entred into Capernaum, there came vnto him a Centurion, & beſought him, ſaying, Maſter, my ſeruant lieth at home ſicke of the palſie, and is grieuouſly pained. And Ieſus ſaide, When I come vnto him, I will heale him. The Centurion anſwered, and ſayde, Syr, I am not worthy that thou ſhouldeſt come vnder my rooſe: but ſpeake the worde onely, and my ſeruant ſhalbe healed. For I alſo my ſelfe am a man ſubiect to the authoritie of an other, and haue ſouldiers vnder me: and I ſay vnto this man, Goe, and hee goeth: and to an other man, Come, and he commeth: and to my ſeruaunt, Doe this, and hee doeth it. When Ieſus heard theſe wordes, he marueiled, and ſaide vnto them that followed him, Verely I ſay vnto you, I haue not founde ſo great faith in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſahac, and Iacob, in the kingdom of heauen: But the children of the kingdome ſhall be caſt out into vtter darkeneſſe, there ſhall be weeping and gnaſhing of teeth. And Ieſus ſaide vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo be it vnto thee. And his ſeruaunt was healed in the ſelfe ſame houre.

¶ The fourth Sunday after the Epiphanie.

The Collect.

GOd which knoweſt vs to bee ſet in the middeſt of ſo many and great dangers, that for mans frailneſſe we can not alwaies ſtand vprightly: graunt to vs the health of body & ſoule, that all thoſe thinges which we ſuffer for ſinne, by thy helpe we may well paſſe and ouercome, through Chriſt our Lord.

The Epiſtle.

LEt euery ſoule ſubmit him ſelfe vnto the authoritie of the higher powers: for there is no power but of God. The powers that bee, are ordeined of God. Whoſoeuer therefore reſiſteth power, reſiſteth ỹ ordinance of God. But they ỹ reſiſt, ſhall receiue to themſelues damnation. For rulers are not fearfull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? Doe well then, and ſo ſhalt thou be praiſed of the ſame: for he is ỹ miniſter of God for thy wealth. But and if thou do that which is euill, then feare, for he beareth not ỹ ſword for nought: For he is ỹ miniſter of God, to take vẽgeance on them that do euil. Wherfore, ye muſt needes obey, not only for feare of vengeance, but alſo becauſe of cõſcience, & eũe for this cauſe pay ye tribute: for they are Gods miſters, ſeruing for ỹ ſame purpoſe. Giue to euery mã therfore his *Rom. 13.*

duetie: tribute to whome tribute belongeth, custome to whom custome is due, feare to whome feare belongeth, honour to whome honour pertaineth.

The Gospel.

Matth.8. AND when hee entred into a ship, his disciples followed him. And beholde, there arose a great tempest in the sea, in so much that the ship was couered with waues, but he was asleepe. And his disciples came to him, & awoke him, saying, Master, saue vs, we perish. And he said vnto them, Why are ye feareful, O yee of little faith? Then hee rose, and rebuked the windes & the sea, and there followed a great calme. But the men marueiled, saying, What maner of man is this, that both windes and sea obey him? And when he was come to the other side, into the coūtrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cried out, saying, O Iesu thou Sonne of God, what haue we to do w̄ thee? Art thou come hither to torment vs before the time? And there was a good way off fro̅ them an heard of many swine, feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to go into the heard of swine. And he said vnto them, Goe your waies. Then wēt they out, & departed into the heard of swine. And behold, the whole heard of swine was caried headlong into the sea, and perished in the waters. Then they that kept them fled, & went their waies into the citie, and told euery thing, and what had happened vnto y̆ possessed of the deuils. And behold, the whole citie came out to meete Iesus, & when they saw him, they besought him that he would depart out of their coastes.

¶ *The fift Sunday after the Epiphanie.*

The Collect.

LOrd, we beseech thee to keepe thy Church & housholde continually in thy true religion, y̆ they which do leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Christ our Lord.

The Epistle.

Colos.3. PVt vpon you, as the elect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so doe yee. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that yee be thankfull. Let the worde of Christ dwell in you plenteously with all wisdome. Teach & exhort your owne selues in Psalmes & Hymnes, and spirituall songes, singing with grace in your hearts to the Lord.

Lord. And whatſoeuer yee doe in word or deede, doe all in the name of the Lorde Ieſu, giuing thankes to God the Father by him.

The Goſpel.

THe kingdom of heauen is like vnto a mã which ſowed good ſeede in his fielde: but while men ſlept, his enemie came & ſowed tares among the wheate, and went his way. But whē the blade was ſprung vp, and had brought foorth fruit, then appeared the tares alſo. So the ſeruants of the houſholder came, and ſayde vnto him, Syr, diddeſt not thou ſowe good ſeede in thy fielde? from whence then hath it tares? He ſaide vnto them, The enuious man hath done this. The ſeruants ſaide vnto him, Wilt thou then that we goe and weede them vp? But he ſayde, Nay, leſt while yee gather vp the tares, yee plucke vp alſo the wheate with them: let both growe together vntill the harueſt, and in the time of harueſt I will ſay to the reapers, Gather yee firſt the tares, and binde them together in ſheaues to be burnt, but gather the wheate into my barne. *Matth.* 13

¶ *The ſixth Sunday (if there bee ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fifth Sunday.*

¶ *Septuageſima Sunday.*

The Collect.

O Lord, we beſeeche thee fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may bee mercifully delinered by thy goodneſſe, for the glory of thy name, through Ieſus Chriſt our ſauiour, who liueth and reigneth, &c.

The Epiſtle.

PErceiue ye not, howe ỹ they which runne in a courſe, runne all, but one receiueth the reward? So runne, that yee may obteine. Euery man that proueth maſteries, abſteineth from all thinges: and they doe it, to obteine a crowne that ſhall periſh, but we to obteine an euerlaſting crowne. I therefore ſo runne, not as at an vncertaine thing. So fight I, not as one that beateth the aire: but I tame my body, and bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be a caſtaway. *1. Cor.* 9

The Goſpel.

THe kingdom of heauen is like vnto a man that is an houſholder, which wēt out earely in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a penie a day, hee ſent them into his Vineyarde. And he went out about the third houre, & ſawe other ſtanding idle in the market place, and ſayd vnto them, Goe yee alſo into the Vineyard, and whatſoeuer is right, I will giue you. And they went their way. Againe, he went out about the ſixth and ninth houre, *Matth.* 20

houre, and did likewise. And about the eleuenth houre he went out, and founde other standing idle, and saide vnto them, Why stand ye here all the day idle? They saide vnto him, Because no man hath hired vs. Hee sayeth vnto them, Goe ye also into the Vineyarde, and whatsoeuer is right, that shall yee receiue. So when euen was come, the Lord of the Vineyard saide vnto his Steward, Call the labourers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a penie. But when the first came also, they supposed ỹ they shoulde haue receiued more, & they likewise receiued euery man a penie. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equal with vs, which haue borne the burthen and heate of the day. But he answered vnto one of them, and said, Friend, I doe thee no wrong: diddest not thou agree with me for a penie? take that thine is, and goe thy way: I wil giue vnto this last, euen as vnto thee. Is it not lawful for me to doe as me listeth with mine owne goods? Is thine eye euill, because I am good? So the last shalbe first, and the first shalbe last. For many are called, but fewe are chosen.

¶ *Sexagesima Sunday.*

The Collect.

LOrd God, which seest that we put not our trust in any thing that we do: mercifully graunt, that by thy power we maybe defended against all aduersitie, through Iesus Christ our Lord.

2. Cor. 11. *The Epistle.*

YEe suffer fooles gladly, seeing your selues are wise. For yee suffer if a man bring you into bondage, if a man deuour, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had beene weake in this behalfe: howbeit wherein soeuer any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourtie stripes saue one, thrise was I beaten with roddes, I was once stoned: I suffered thrise shipwracke. Night and day haue I beene in the deepe sea, in iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine own nation, in ieopardies amõg the heathen, in perils in the citie, in perils in the wildernes, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in colde & nakednesse, besides the things which outwardly happen

happen vnto mee, I am combred daily, and doe care for all con-
gregations. Who is weake, and I am not weake? Who is offen-
ded, and I burne not? If I must needes boast, I will boast of the
thinges that concerne mine infirmities. The God and Father of
our Lord Iesus Christ, which is blessed for euermore, knoweth
that I lie not.

The Gospel. *Luke 8.*

WHen much people were gathered together, and were come
to him out of al cities, he spake by a similitude. The sower
went out to sowe his seede, & as he sowed, some fel by the way
side, and it was troden downe, and the foules of the aire deuou-
red it vp. And some fel on stones, and as soone as it was sprong
vp, it withered away, because it lacked moistnes. And some fell
among thornes, and the thornes sprang vp with it, and choked
it. And some fell on good ground, & sprang vp, & bare fruite an
hundred folde. And as he saide these things, he cried, He ỹ hath
eares to heare, let him heare. And his disciples asked him, say-
ing, What maner of similitude is this? And he saide, Vnto you it
is giuẽ to know ỹ secrets of the kingdom of God, but to other
by parables, that when they see, they should not see: and when
they heare, they should not vnderstand. The parable is this. The
seede is the word of God, those that are besides ỹ way, are they
that heare, then commeth the deuil, and taketh away the word
out of their hearts, least they should beleeue, & be saued. They
on the stones, are they, which when they heare, receiue ỹ worde
with ioy, and these haue no rootes, which for a while beleeue,
and in time of temptation go away. And that which fell among
thornes, are they, which when they haue heard, goe forth, and
are choked with cares and riches, and voluptuous liuing, and
bring forth no fruite. That which fell in the good grounde, are
they, which with a pure and good heart heare the worde, and
keepe it, and bring forth fruit through patience.

¶ Quinquagesima Sunday.

The Collect.

O Lorde, which doest teach vs, that all our doinges without
charitie are nothing worth, send thy holy Ghost, and powre
into our hearts that most excellent gift of charitie, the very
bonde of peace and all vertues, without the which whosoeuer
liueth, is counted dead before thee: Graunt this for thy onely
Sonne Iesus Christes sake.

The Epistle. *1. Cor. 13.*

THough I speake with tongues of men, & of Angels, and haue
no loue, I am euen as sounding brasse, or as a tinckling Cym-
bal. And though I could prophecie, & vnderstand all secrets, &
all knowledge: yea, if I haue all faith, so that I could moue
mountaines out of their places, and yet haue no loue, I am no-
thing. And though I bestow all my goods to feede the poore, &
though

though I gaue my body euen ỹ I burned, and yet haue no loue, it profiteth me nothing. Loue suffreth lõg, & is courteous. Loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, suffereth all thinges, beleeueth all things, hopeth all thinges, endureth all things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue neuer falleth away. For our knowledge is vnperfect, & our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect shalbe done away. When I was a child, I spake as a child, I vnderstood as a child, I imagined as a child: but assoone as I was a man, I put away childishnesse. Now wee see in a glasse, euen in a darke speaking, but then shall wee see face to face. Now I know vnperfectly, but then shall I know, euen as I am knowen. Nowe abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

The Gospel.

Luke 18. IEsus tooke vnto him the twelue, and said vnto them, Behold we go vp to Hierusalem, & al shalbe fulfilled, that are written by the Prophets, of the sonne of man. For hee shalbe deliuered vnto the Gentiles, and shalbe mocked, and despitefully intreated, and spitted on. And when they haue scourged him, they wil put him to death, and the third day hee shall rise againe. And they vnderstoode none of these thinges. And this saying was hid frõ them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Iericho, a certaine blinde man sate by the hie waies side, begging. And whẽ he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cried, saying, Iesu thou sonne of Dauid, haue mercy on mee. And they which went before, rebuked him, that hee shoulde holde his peace: but he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stoode stil, and commaunded him to be brought vnto him. And whẽ he was come neere, he asked him, saying. What wilt thou that I doe vnto thee? And he sayd, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, & followed him, praising God: And all the people, when they sawe it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and dost forgiue the sinnes of all them ỹ be penitent: create and make in vs new and contrite heartes, that

we

we worthily lamenting our sinnes, and knowledging our wretchednes, may obteine of thee the God of all mercie, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

TVrne you vnto mee with all your heartes, with fasting, weeping, and mourning: Rent your heartes, & not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and readie to pardon wickednes. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blowe out with the trumpet in Sion, proclaime a fasting, cal the congregation, and gather the people together, warne the congregation, gather the elders, bring the children and sucklings together. Let the bridegrome go foorth of his chamber, and the bride out of her closet. Let the Priests serue ỹ Lord betweene the porch and the altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, least the heathen be lords thereof. Wherefore should they say among the Heathen, Where is now their God? *Ioel 2.*

The Gospel.

WHen ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appeare vnto men howe that they fast. Verely I say vnto you, they haue their rewarde. But thou, when thou fastest, anoint thine head, & wash thy face, that it may appeare not vnto men how that thou fastest, but vnto thy father which is in secret, & thy father which seeth in secret, shall rewarde thee openly. Lay not vp for your selues treasure vpon earth, where the rust & moth doeth corrupt, and where theeues breake through and steale: But lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, & where theeues doe not breake through nor steale. For where your treasure is, there wil your heartes be also. *Matt. 6.*

¶ *The first Sunday in Lent.*

The Collect.

OLorde which for our sakes diddest fast fourtie dayes and fourtie nightes, giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, we may euer obey thy godly motions, in righteousnes & true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time, behold, nowe is that day of saluation. Let vs giue none occasion of euill, that in our office *2. Cor. 6.*

be found no fault: but in all things let vs behaue our ſelues as the miniſters of God, in much patience, in afflictions, in neceſſities, in anguiſhes, in ſtripes, in priſonments, in ſtrifes, in labours, in watchings, in faſtings, in pureneſſe, in knowledge, in long ſuffering, in kindneſſe, in the holy Ghoſt, in loue vnfeined, in the worde of trueth, in the power of God: by the armour of righteouſnes of the right hande and on the left, by honour and diſhonour: by euill report and good report: as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and beholde we liue, as chaſtened, and not killed, as ſorowing, and yet alway merie, as poore, and yet making many rich, as hauing nothing, and yet poſſeſsing all things.

The Goſpel.

Matth. 4. THen was Ieſus led away of the ſpirit into the wildernes, to be tempted of the deuil. And when hee had faſted fourtie dayes and fourtie nightes, he was at the laſt an hungred. And when the tempter came to him, he ſaid, If thou be the ſonne of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not liue by bread only, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and ſetteth him on a pinacle of the temple, and ſaith vnto him, If thou be the ſonne of God, caſt thy ſelfe downe headlong: For it is written, Hee ſhall giue his Angels charge ouer thee, and with their handes they ſhall holde thee vp, leſt at any time thou daſh thy foote againſt a ſtone. And Ieſus ſaide vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God. Againe the deuil taketh him vp into an exceeding high mountaine, and ſheweth him all the kingdomes of the worlde, and the glorie of them, and ſaith vnto him, All theſe will I giue thee, if thou wilt fall downe and worſhip me. Then ſaith Ieſus vnto him, Auoyde Satan: For it is written, Thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue. Then the deuill leaueth him, and beholde, the Angels came and miniſtred vnto him.

¶ *The ſecond Sunday in Lent.*

The Collect.

ALmightie God, which doeſt ſee that we haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that we may be defended from all aduerſities which may happen to the body, and from all euill thoughtes which may aſſault and hurt the ſoule, through Ieſus Chriſt, &c.

The Epiſtle.

1. Theſ. 4. WE beſeech you brethren, and exhort you by the Lorde Ieſus, that ye increaſe more and more, euen as ye haue receiued

ceiued of vs howe ye ought to walke, and to please God. For ye knowe what commaundements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse, that ye should abstaine from fornication, and that enery one of you should know how to keepe his vessel in holinesse & honour, and not in the lust of concupiscence, as do the heathen, which know not God. That no man oppresse & defraude his brother in bargaining, because that the Lord is the auenger of all such things, as we tolde you before, and testified. For God hath not called vs vnto vncleannes, but vnto holines. He therefore that despiseth, despiseth not man, but God which hath sent his holy spirit among you.

The Gospel.

IEsus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cried vnto him, saying, Haue mercie on me, O Lord, thou sonne of Dauid, my daughter is piteously vexed with a deuil. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and saide, I am not sent, but to the lost sheepe of the house of Israel. Then came shee, and worshipped him, saying, Lord helpe me. He answered, & said, It is not meete to take the childrens bread, and cast it to dogges. She answered, and said, Trueth Lord, for the dogges eate of the crumbes which fall from their masters table. Then Iesus answered, and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time. *Matt. 15.*

¶ *The third Sunday in Lent.*

The Collect.

WE beseech thee almightie God, looke vpon the heartie desires of thy humble seruants, and stretch foorth the right hand of thy maiestie to be our defence against all our enemies, through Iesus Christ our Lord.

The Epistle.

BE ye the followers of God, as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offring and a sacrifice of a sweete sauour to God. As for fornication, and all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saints: or filthines, or fooliſh talking, or iesting, which are not comely: but rather giuing of thankes. For this ye know, that no whoremõger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you w vaine words: for because of such things, commeth the wrath of God vpon the children of disobedience. *Ephe. 5.*

Be not ye therefore companions of them. Ye were ſometimes darkenes, but now are ye light in the Lorde: walke as children of light. For the fruit of the ſpirit conſiſteth in all goodnes, and righteouſnes, and trueth. Accept that which is pleaſing vnto the Lord, and haue no felowſhip with the vnfruitfull workes of darkeneſſe, but rather rebuke them. For it is a ſhame euen to name thoſe thinges which are done of them in ſecret. But all thinges, when they are brought forth by the light, are manifeſt. For whatſoeuer is manifeſt, the ſame is light. Wherefore hee ſaith, Awake thou that ſleepeſt, and ſtand vp from death, and Chriſt ſhall giue thee light.

The Goſpel.

Luke 11. IEſus was caſting out a deuil that was dumbe. And when hee had caſt out the deuil, the dumbe ſpake, and the people wondered, but ſome of them ſaid, He caſteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a ſigne from heauen. But hee, knowing their thoughtes, ſaid vnto them, Euery kingdome diuided againſt it ſelfe, is deſolate, and one houſe doeth fall vpon another. If Satan alſo be diuided againſt himſelfe, howe ſhall his kingdome endure? Becauſe ye ſay I caſt out deuils through Beelzebub. If I by the helpe of Beelzebub caſt out deuils, by whoſe helpe do your children caſt them out? Therefore ſhal they be your iudges. But if I by the finger of God caſt out deuils, no doubt the kingdome of God is come vpon you. When a ſtrong man armed watcheth his houſe, the things that he poſſeſſeth are in peace: but when a ſtronger then he commeth vpon him, and ouercommeth him, he taketh from him all his harneſſe (wherein he truſted) and deuideth his goods. He that is not with me, is againſt me: and he that gathereth not with mee, ſcattereth abroad. When the vncleane ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt: and whē he findeth none, he ſaith, I wil returne againe into my houſe whēce I came out. And when he cōmeth, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeuen other ſpirits worſe then himſelfe, and they enter in, and dwel there: and the ende of that man is worſe then the beginning. And it fortuned, that as he ſpake theſe thinges, a certaine woman of the companie lift vp her voyce, and ſaide vnto him, Happie is the wombe that bare thee, and the pappes which gaue thee ſucke. But he ſaid, Yea, happie are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRaunt we beſeech thee almightie God, ỹ we which for our euil deeds are worthily puniſhed, by the cōfort of thy grace may mercifully be relieued through our Lord Ieſus Chriſt.

The

The Epistle.

TEll me(ye that desire to be vnder the Lawe)do ye not heare of the Law? For it is written,that Abraham had two sonnes, the one by a bondmaide,the other by a free woman.Yea,and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise: which thinges are spoken by an Allegorie. For these are two testaments, the one from the mount Sina, which gendreth vnto bondage,which is Agar:for mount Sina is Agar in Arabia, and bordereth vpon the citie which is nowe called Hierusalem, and is in bondage with her children.But Hierusalem which is aboue,is free,which is the mother of vs all. For it is written,Reioyce thou barren that beareſt no children,breake forth & cry, thou that trauileſt not.For the desolat hath many mo children, then she which hath an husband. Brethren,we are after Isahac the children of promise.But as then,he that was borne after the flesh,persecuted him that was borne after the spirit:euen so is it now.Nevertheles,what saith the Scripture? Put away the bondwoman & her sonne: For the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman,but of the free woman. *Galat.4.*

The Gospel.

IEsus departed ouer the sea of Galilee,which is *y* sea of Tiberias,and a great multitude folowed him,because they saw his miracles which he did on them that were diseased. And Iesus went vp into a mountaine,& there he sate with his disciples.And Easter(a feast of the Iewes)was nigh.Whē Iesus then lift vp his eyes,and saw a great company come vnto him,he said vnto Philip,Whēce shal we buy bread,that these may eate?This he said to proue him,for he himselfe knewwhat he would do.Philip answered him,Two hundreth peniworth of bread are not sufficiēt for them, that euery man may take a litle. One of his disciples (Andrewe Simon Peters brother) saith vnto him, There is a lad which hath fiue barly loaues & two fishes, but what are they among so many?And Iesus said,Make the people sit down. There was much grasse in the place.So the men sate downe,in number about fiue thousand.And Iesus tooke the bread,& when he had giuen thankes, he gaue to the disciples, & the disciples to them that were set downe, and likewise of the fishes,as much as they would. When they had eaten ynough,he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barly loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did)said, This is of a trueth the same Prophet that should come into the world. *John 6.*

¶ *The fift Sunday in Lent.*

The Collect.

WE beſeech thee Almightie God, mercifully to looke vpon thy people, that by thy great goodnes they may be gouerned and preſerued euermore, both in body and ſoule, through Ieſus Chriſt our Lord.

The Epiſtle.

Hebr.9. CHriſt being an high Prieſt of good things to come, came by a greater and more perfect tabernacle, not made with handes, that is to ſay, not of this building, neither by the blood of goates & calues: but by his owne blood he entred once into the holy place, and found eternall redemption. For if the blood of oxen and of goates, and the aſhes of a yong cow, when it was ſprinkled, purifieth the vncleane, as touching ỹ purifying of the fleſh: how much more ſhall the blood of Chriſt, which through the eternall ſpirit offered himſelfe without ſpot to God, purge your conſcience from dead workes, for to ſerue the liuing God? And for this cauſe is he the mediatour of the Newe Teſtament, that through death, which chanced for the redemption of thoſe tranſgreſſions that were vnder the firſt Teſtament, they which are called, might receiue the promiſe of eternall inheritance.

The Goſpel.

Iohn 8. WHich of you can rebuke mee of ſinne? If I ſay the trueth, why doe ye not beleeue mee? He that is of God, heareth Gods wordes: Ye therefore heare them not, becauſe ye are not of God. Then anſwered the Iewes, and ſaide vnto him, Say we not well, that thou art a Samaritane, and haſt the deuil? Ieſus anſwered, I haue not the deuil: but I honour my father, and ye haue diſhonoured me. I ſeeke not mine owne praiſe, there is one that ſeeketh, and iudgeth. Verely, verely I ſay vnto you, if a man keepe my ſaying, hee ſhall neuer ſee death. Then ſaide the Iewes vnto him, Now knowe we that thou haſt the deuil. Abraham is dead, and the Prophetes, and thou ſayeſt, If a man keepe my ſaying, he ſhall neuer taſte of death. Art thou greater then our father Abraham, which is dead? And the Prophetes are dead. Whome makeſt thou thy ſelfe? Ieſus anſwered, If I honour my ſelfe, mine honour is nothing: it is my Father that honoureth mee, which ye ſay is your God, and yet ye haue not knowen him. But I know him, and if I ſay I know him not, I ſhall be a liar like vnto you. But I knowe him, and keepe his ſaying. Your father Abraham was glad to ſee my day: and hee ſawe it, and reioyced. Then ſaide the Iewes vnto him, Thou art not yet fiftie yeeres olde, and haſt thou ſeene Abraham? Ieſus ſaid vnto them, Verely, verely I ſay vnto you, Yer Abraham was borne, I am. Then tooke they vp ſtones to caſt at him, but Ieſus hid him ſelfe, and went out of the Temple.

¶ *The*

¶ *The Sunday next before Easter.*

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Saviour Iesus Christ to take vpon him our flesh, & to suffer death vpō the crosse, that all mankinde should followe the example of his great humilitie, mercifully graunt, that we both folow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord. Amen.

The Epistle.

LEt the same minde bee in you, that was also in Christ Iesu, *Phil.2.* which whē he was in the shape of God, thought it no robberie to be equal with God: neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, & became like vnto men, and was found in his apparell as a man. He humbled himselfe, and became obedient vnto the death, euē the death of the crosse. Wherefore God hath also exalted him on high, & giuē him a Name, which is aboue all names, that in the name of Iesus euery knee should bowe, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Iesus Christ is the Lorde, vnto the praise of God the Father.

The Gospel.

AND it came to passe, when Iesus had finished all these say- *Matth.26.* ings, hee saide vnto his disciples, Ye knowe that after two dayes shalbe Easter, & the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) & helde a counsel, that they might take Iesus by subtiltie, and kil him. But they saide, Not on the holy day, least there be an vprore among the people. When Iesus was in Bethanie, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious oyntment, & powred it on his head as he sate at the board. But when his disciples saw it, they had indignation, saying, Whereto serueth this waste? This oyntment might haue bene wel sold, and giuen to the poore. When Iesus vnderstood that, hee saide vnto them, Why trouble ye the woman? For she hath wrought a good worke vpon me: For ye haue the poore alwayes w̄ you, but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to burie me. Verely I say vnto you, Wheresoeuer this Gospel shalbe preached in all the world, there shal also this be told that she hath done, for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priestes, and said vnto them, What wil ye giue me, & I will deliuer him vnto you? And

they appointed vnto him thirtie pieces of siluer. And from that time forth he sought opportunitie to betray him. The first day of sweete bread, the Disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eate the Passeouer? And he said, Go into the citie to such a man, and say vnto him, The Master saith, My time is at hand, I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made readie the Passeouer. When the euen was come, he sate downe with the twelue. And as they did eate, he said, Verely I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and began enery one of them to say vnto him, Lord, is it I? He answered, and saide, He that dippeth his hand with me in the dish, the same shall betray me. The sonne of man truely goeth as it is written of him: but wo vnto that man by whome the sonne of man is betrayed: It had bene good for that man if he had not bene borne. Then Iudas which betrayed him, answered, and saide, Master, is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the Disciples, and said, Take, eate, this is my bodie. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this, for this is my blood (which is of the newe Testament) that is shed for many for the remissiō of sinnes. But I say vnto you, I wil not drinke hencefoorth of this fruite of the vine tree, vntil that day when I shall drinke it newe with you in my fathers kingdome. And when they had said grace, they went out vnto mount Oliuete. Then said Iesus vnto them, All ye shall be offended because of me this night: For it is written, I will smite the shepheard, and the sheepe of the flocke shall be scattered abroad, but after I am risen againe, I will goe before you into Galilee. Peter answered, and said vnto him, Though all men be offended because of thee, yet wil I not be offended. Iesus said vnto him, Verely I say vnto thee, that in this same night, before the cocke crow, thou shalt denie me thrise. Peter said vnto him, Yea though I should die with thee, yet will I not denie thee. Likewise also said all the disciples. Then came Iesus with them vnto a farme place (which is called *Gethsemane*) and said vnto the disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to waxe sorowfull and heauie. Then said Iesus vnto them, My soule is heauie, euen vnto the death: tarie ye here, and watch with me. And he went a litle further, and fel flat on his face, and prayed, saying, O my Father, if it be possible, let this cuppe passe frō me: Neuertheles, not as I wil, but as thou wilt. And he came vnto the disciples, and found them asleepe, and said vnto Peter, What, could ye not watch w me one houre? Watch & pray, that

ye

enter not into temptation: The ſpirit is willing, but the fleſh is weake. He went away once againe, and prayed, ſaying, O my father, if this cuppe may not paſſe away from me, except I drinke of it, thy will be fulfilled. And he came and found them aſleepe againe, for their eyes were heauie. And he left them, and went againe, & prayed the third time, ſaying the ſame wordes. Then commeth he to his diſciples, and ſaide vnto them, Sleepe on nowe, and take your reſt. Beholde, the houre is at hand, and the ſonne of man is betrayed into the hands of ſinners: Riſe, let vs be going, beholde, he is at hand that doeth betray me. While he yet ſpake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with ſwordes and ſtaues, ſent from the chiefe Prieſtes and Elders of the people. But he that betrayed him, gaue them a token, ſaying, Whomſoeuer I kiſſe, the ſame is he, hold him faſt. And foorthwith he came to Ieſus, and ſaid, Haile maſter, and kiſſed him. And Ieſus ſaid vnto him, Friend, wherefore art thou come? Then came they, and layde hands on Ieſus, and tooke him. And behold, one of them which were with Ieſus, ſtretched out his hand, and drewe his ſworde, and ſtrooke a ſeruant of the high Prieſt, and ſmote off his eare. Then ſaid Ieſus vnto him, Put vp thy ſword into the ſheath: for all they that take the ſword, ſhall periſh with the ſword. Thinkeſt thou that I cannot nowe pray to my father, and he ſhall giue me euen nowe more then twelue legions of Angels? But howe then ſhall the Scriptures be fulfilled? for thus muſt it be. In that ſame houre ſaid Ieſus to the multitude, Ye be come out as it were to a thiefe, with ſwordes and ſtaues for to take me. I ſate dayly with you teaching in the Temple, and ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the diſciples forſooke him, and fled. And they tooke Ieſus, and led him to Caiaphas the high Prieſt, where the Scribes and the Elders were aſſembled. But Peter folowed him a farre off, vnto the high Prieſtes palace, and went in, & ſate with the ſeruants, to ſee the ende. The chiefe Prieſtes and Elders, and all the counſell ſought falſe witneſſe againſt Ieſus, to put him to death, but found none: yea, when many falſe witneſſes came, yet founde they none. At the laſt came two falſe witneſſes, and ſaid, This fellowe ſaid, I am able to deſtroy the Temple of God, and to builde it againe in three dayes. And the chiefe Prieſt aroſe, and ſaid vnto him, anſwereſt thou nothing? Why doe theſe beare witneſſe againſt thee? But Ieſus helde his peace. And the chiefe Prieſt anſwered, and ſaid vnto him, I charge thee by the liuing God, that thou tell vs, whether thou be Chriſt the ſonne of God. Ieſus ſaide vnto him, Thou haſt ſaid: Neuertheleſſe, I ſay vnto you, hereafter ſhall ye ſee the ſonne of man ſitting on the right hand of power, and

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comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what neede we of any more witnesses? Beholde, nowe ye haue heard his blasphemie, what thinke ye? They answered, and said, He is worthie to die. Then did they spit in his face, and bussetted him with fists. And other smote him on the face with ỹ palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the court, and a damsell came to him, saying, Thou also wast with Iesus of Galilee. But hee denied before them all, saying, I wot not what thou saiest. When he was gone out into the porch, another wench sawe him, & said vnto them that were there, This fellowe was also with Iesus of Nazareth. And againe he denied with an othe, saying, I doe not know the man. After a while came vnto him they that stood by, and saide vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. Then began he to curse and to sweare that he knewe not the man. And immediatly the cocke crewe. And Peter remembred the worde of Iesu, which saide vnto him, Before the cocke crowe, thou shalt denie me thrise: and he went out and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people held a counsell against Iesus to put him to death, and brought him bounde, and delinered him vnto Pontius Pilate ỹ deputie. Then Iudas, which had betrayed him (seeing that he was condemned) repented himselfe, and brought againe the thirtie plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? see thou to that. And he cast downe the siluer plates in the temple, & departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, and saide, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsell, and bought with them a potters field to burie strangers in: Wherefore the field is called *Acheldama*, that is, The fielde of blood, vntil this day. Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters fielde, as the Lord appointed me. Iesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of the Iewes? Iesus saide vnto him, Thou sayest. And when he was accused of the chiefe Priestes and Elders, he answered nothing. Then said Pilate vnto him, Heareste thou not howe many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputie marueiled greatly. At that feast the Deputie was wont to deliuer vnto ỹ people a prisoner, whō they would desire. He had then a notable prisoner, called Barabbas. There-

fore

ore when they were gathered together, Pilate saide, Whether will ye that I giue loose vnto you Barabbas, or Iesus, which is alled Christ? For he knewe that for enuie they had deliuered im. When he was set downe to giue iudgement, his wife sent nto him, saying, Haue thou nothing to do with that iust man, or I haue suffered this day many things in my sleepe because of im. But the chiefe Priests & Elders perswaded the people that hey should aske Barabbas, and destroy Iesus. The Deputie anwered, and said vnto them, Whether of the twaine will ye that let loose vnto you? They said, Barabbas. Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They ll said vnto him, Let him be crucified. The Deputie saide, What ill hath he done? But they cried more, saying, Let him be crucified. When Pilate sawe that he coulde preuaile nothing, but hat more busines was made, he tooke water, and washed his ands before the people, saying, I am innocent of the blood of his iust person, see ye. Then answered all the people, and saide, His blood be on vs, and on our children. Then let he Barabbas oose vnto them, & scourged Iesus, & deliuered him to be crucified. Then the souldiers of the Deputie tooke Iesus into the ommon hall, and gathered vnto him all the companie, & they tripped him, and put on him a purple robe, & platted a crowne of thornes, and put it vpon his head, & a reede in his right hand, nd bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And whē they had spit vpon him, they tooke he reede, and smote him on the head, and after that they had mocked him, they tooke ỹ robe off him againe, & put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyren (named Simon) him they compelled to beare his crosse. And they came vnto the place which is called *Golgotha*, (that is to say) A place of dead mens skulles, and gaue him vineger mingled with gall, to drinke: And when hee had tasted thereof, hee woulde not drinke. When they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lottes. And they sate & watched him there, nd set vp ouer his head the cause of his death written, *This is Iesus, the King of the Iewes.* Then were there two theeues crucified with him, one on the right hand, and another on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe: If thou be the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, saide, Hee saued other, himselfe hee cannot saue. If hee be the King of Israel,

let

let him nowe come downe from the crosse, and we will beleeue him. He trusted in God, let him deliuer him nowe if he will haue him: For he said, I am the sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixth houre was there darkenesse ouer all the lande, vntill the ninth houre. And about the ninth houre Iesus cryed with a loude voyce, saying, *Eli, Eli, Lamasabachthani*, that is to say, My God, my God, why hast thou forsaken me? Some of them that stoode there, when they heard that, saide, This man calleth for Elias. And straightway one of them ranne, & tooke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other said, Let be, let vs see whether Elias will come and deliuer him. Iesus, when he had cryed againe with a loude voyce, yeelded vp the ghost. And behold, the vaile of the Temple did rent in two partes from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saintes which slept, arose, and went out of their graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of God. And many women were there (beholding him a farre off) which followed Iesus from Galilee, ministring vnto him: Among which was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedees children.

¶ *The Munday before Easter.*

The Epistle.

Esai 63. WHat is he this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth, & commeth in so mightily with all his strength? I am he that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shew me any helpe. I marualled that no man held me vp. Then I held me by mine owne arme, and my feruentnesse susteined me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lorde, for all that he hath giuen vs, for the great

good

good that he hath done for Israel, which he hath giuen them of his owne fauour, & according to the multitude of his louing kindnesse. For he saide, These no doubt are my people, and no shrinking children: and so he was their sauiour. In their troubles he was also troubled with them, and the Angel that went forth from his presence, deliuered them. Of very loue & kindnesse that he had vnto them, he redeemed them. He hath borne them, and caried them vp, euer since the worlde began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemie, & sought against them himselfe. Yet remembred Israel the olde time of Moses & his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheepe? Where is he that hath giuen his holy spirit among them? He led them by the right hand of Moses with his glorious arme, deuiding the water before them, whereby he gate himselfe an euerlasting name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thyselfe a glorious name withall. Looke downe then from heauen, and beholde the dwelling place of thy Sanctuarie, and thy glorie. Howe is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be intreated of vs? yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou (Lorde) art our father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that we feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a litle of thy Sanctuarie in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

The Gospel.

AFter two dayes was Easter, and the dayes of sweete bread. *Marke 14.* And the high Priestes, and the Scribes sought howe they might take him by craft, and put him to death. But they saide, not in the feast day, lest any businesse arise among the people. And when he was in Bethanie, in the house of Simon the leper, and as he sate at meate, there came a woman hauing an Alabaster boxe of oyntment called Narde, that was pure and costly, and she brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of oyntment? For it might haue been solde for more then three hundreth pence, and haue been giuen to the poore. And they grudged against her. And Iesus

said,

saide, Let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore with you alwayes, and when soeuer ye will, ye may doe them good: but me haue ye not alwayes. She hath done that she could, she came aforehand to anoint my body to the burying. Verily I say vnto you, Wheresoeuer this Gospel shall be preached throughout ỹ whole world, this also that she hath done, shall be rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue, went away vnto the high Priestes, to betray him vnto them. When they heard that, they were glad, and promised that they woulde giue him money. And he sought how he might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his Disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Passeouer? And he sendeth foorth two of his Disciples, and said vnto them, Go ye into the Citie, and there shal meete you a man bearing a pitcher of water, follow him. And whither soeuer he goeth in, say ye vnto the good man of the house, The master sayeth, Where is the ghest chamber, where I shall eate the Passeouer with my Disciples? And he will shewe you a great parlour paued & prepared, there make readie for vs. And his Disciples went foorth, and came into the Citie, and founde as he had saide vnto them, and they made readie the Passeouer. And when it was nowe euentide, he came with the twelue: and as they sate at boorde, and did eate, Iesus saide, Verely I say vnto you, one of you that eateth with me, shall betraye me. And they beganne to be sorie, and to say to him one by one, Is it I? And an other saide, Is it I? He answered and saide vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him: but woe to that man by whom the sonne of man is betrayed: Good were it for that man if he had neuer bene borne. And as they did eate, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue to them, and saide, Take, eate, this is my body. And he tooke the cuppe, and when he had giuen thankes, he tooke it to them, and they all dranke of it. And he saide vnto them, This is my blood of the newe Testament, which is shed for many. Verely I say vnto you, I will drinke no more of the fruite of the vine vntill that day that I drinke it newe in the kingdome of God. And when they had said grace, they went out to the mount Oliuet. And Iesus sayeth vnto them, All ye shall be offended, because of me this night: For it is written, I will smite the shepherd, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter saide vnto him, And though all men be offended, yet will not I. And Iesus sayeth vnto him, Verely I say vnto thee, that this day, euen in this

his night, before the Cocke crowe twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was named *Gethsemane*, and he saide to his Disciples, Sit ye here, while I goe aside and pray. And he taketh with him Peter, and Iames and Iohn, and beganne to waxe abashed, and to be in an agonie, and saide vnto them, My soule is heauie euen vnto the death: tarie ye here, and watch. And he went foorth a litle, and fell downe flat on the grounde, and prayed, that if it were possible the houre might passe from him. And he saide, *Abba*, father, all thinges are possible vnto thee, take away this cuppe from me: Neuertheless, not as I will, but that thou wilt, be done. And he came and founde them sleeping, and sayeth vnto Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch ye and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And againe he went aside and prayed, and spake the same wordes. And he returned and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the third time, and said vnto them, Sleepe henceforth, and take your ease, it is inough, the houre is come, beholde, the sonne of man is betrayed into the handes of sinners: rise vp, let vs goe: Loe, he that betrayeth me, is at hand. And immediatly while he yet spake, commeth Iudas (which was one of the twelue) and with him a great number of people, with swordes and staues, from the high Priestes and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whosoeuer I doe kisse, the same is he, take and leade him away warily. And as soone as he was come, he goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laid their handes on him, & tooke him. And one of them that stoode by, drew out a sworde, and smote a seruant of the high Priests, and cut off his eare. And Iesus answered, and saide vnto them, Ye be come out as vnto a thiefe with swordes and staues, for to take me: I was dayly with you in the Temple teaching, and ye tooke me not: But these things come to passe, that the Scripture should be fulfilled. And they all forsooke him, and ranne away. And there folowed him a certaine yong man, clothed in linnen vpon the bare: and the yong men caught him, and he left his linnen garment, and fled from them naked. And they led Iesus away to the high Priest of all, and with him came al the high Priests, & the Elders, & the Scribes. And Peter followed him a great way off, euen till he was come into the palace of the high Priest, and he sate with the seruants, and warmed himselfe at the fire. And the high Priestes and all the counsell sought for witnesse against Iesus,

for

for to put him to death, and founde none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three dayes I will builde another made without hands: But yet their witnesses agreed not together. And the high Priest stoode vp among them, & asked Iesus, saying, Answerest thou nothing? Howe is it that these beare witnesse against thee? But he helde his peace, and answered nothing. Againe, the high Priest asked him, and saide vnto him, Art thou Christ the Sonne of the blessed? And Iesus saide, I am: And ye shall see the Sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and said, What neede we any further witnesses? Ye haue heard blasphemie, what thinke ye? And they all condemned him to be worthie of death. And some began to spit at him, and to coner his face, and to beate him with fistes, and to say vnto him, Areede. And the seruants bufeeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she sawe Peter warming himselfe, she looked on him, and said, Wast not thou also with Iesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the Cocke crewe: and a Damosell (when she sawe him) began againe to say to them that stoode by, This is one of them. And he denied it againe. And anon after, they that stoode by, said againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse and to sweare, saying, I knowe not this man of whom ye speake. And againe the Cocke crewe, and Peter remembred the worde that Iesus had saide vnto him, Before the Cocke crowe twise, thou shalt denie me three times: and he began to weepe.

¶ *The Tuesday before Easter.*

The Epistle.

Esai 50. THe Lord God hath opened mine eare, therefore can I not say nay, neither withdrawe my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers, I turne not my face from shame and spitting, and the Lorde God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shal not come to confusion. He is at hand that iustifieth me: who will then go to lawe with me? Let vs stand one against an other. If there be any that will reason with me, let him come here foorth to me. Beholde, the Lord God standeth by me: what is he then that can condemne me? Loe, they shalbe like as an olde cloth, the moth shall eate

them

them vp. Therefore, who so feareth the Lorde among you, let him heare the voyce of his seruant. Who so walketh in darknes, and no light shineth vpon him, let him put his truste in the name of the Lord, & holde him vp by his God. But take heede, ye all kindle a fire of the wrath of God, & stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorow.

The Gospel.

AND anon in the dawning, the hie Priestes helde a counsell with the Elders and the Scribes, and the whole congregation, and bound Iesus, & led him away, & deliuered him to Pilate. And Pilate asked him, Art thou the king of the Iewes? And he answered & said vnto him, Thou sayest it. And the hie Priests accused him of many things. So Pilate asked him again, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Iesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whom so euer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murther. And the people called vnto him, and began to desire him that he would doe according as he had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you the king of the Iewes? For he knewe that the hie Priests had deliuered him of enuie. But the hie Priestes moued the people that he shoulde rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will ye that I then doe vnto him, whom ye call the king of the Iewes? And they cryed againe, Crucifie him. Pilate sayd vnto them, What euil hath he done? And they cryed the more fernently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude: and they clothed him with purple, & they platted a crowne of thornes, & crowned him withall, and began to salute him, Haile king of the Iewes. And they smote him on the head with a reede, and did spit vpon him, & bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named *Golgotha* (which if a man interprete, is the place of dead mens skulles.) And they gaue him to drinke wine mingled with myrrhe, but he receiued it not. *Mark.15.*

And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man shoulde take. And it was about the third houre, and they crucified him, and the title of his cause was written, *The King of the Iewes.* And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Likewise also mocked him the hie Priestes among themselues, with the Scribes, and said, He saued other men, himselfe he can not saue. Let Christ the King of Israel descende nowe from the Crosse, that we may see and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenes arose ouer all the earth vntill the ninth houre. And at the ninth houre Iesus cryed with a loude voyce, saying, *Eloi, Eloi, Lamasabachthani?* which is (if one interprete it) My God, my God, why hast thou forsaken me? And some of them that stoode by, when they heard that, sayde, Behold, he calleth for Elias. And one ranne, and filled a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias wil come and take him downe. But Iesus cryed with a lowde voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stood before him) sawe that he so cried and gaue vp the ghost, he sayd, Truely, this man was the Sonne of God. There were also women a good way off, beholding him: among whom was Marie Magdalene, and Marie the mother of Iames the litle, and of Ioses, and Marie Salome (which also when he was in Galile, had followed him, and ministred vnto him) & many other women which came vp with him to Hierusalem. And now when the euen was come (because it was the day of preparing that goeth before the Sabboth) Ioseph of the citie of Arimathea, a noble counseller, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Iesus. And Pilate marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a sepulchre that was hewen out of a rocke, & rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Ioses, behelde where he was layd.

The Wednesday before Easter.

¶ The Wednesday before Easter.

The Epistle.

WHere as is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no value, as long as he that maketh the Testament, is aliue. For which cause also, neither the first Testament, was ordeined without blood. For when Moses had declared all the commandements to all the people, according to the lawe, he tooke the blood of Calues, and of Goates, with water, and purple wooll, & hyssope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament, which God hath appointed vnto you. Moreouer, he sprinckled the tabernacle with blood also, and all the ministring vessels, and almost all things are by the law purged with blood, & without sheading of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things: but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hãds (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs, not to offer himselfe often, as ỹ hie Priest entreth into the holy place euery yeere w̃ strange blood: (for then must he haue often suffred since ỹ world began:) but now in the ende of ỹ world hath he appeared once, to put sinne to flight, by the offring vp of himselfe. And as it is appointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once offred to take away the sinnes of many, & vnto them that looke for him, shal he appeare againe without sinne, vnto saluation. *Hebr. 9*

The Gospel.

THe feast of sweete bread drewe nigh, which is called Easter, and the hie Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Iudas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, & communed with the hie Priests and officers, how he might betray him vnto them, and they were glad, and promised to giue him money. And hee consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offered. And hee sent Peter and Iohn, saying, Go and prepare vs the Passeouer, that we may eate. They sayde vnto him, Where wilt thou that we prepare? And he said vnto them, Behold, whẽ ye enter into the city, there shall a man meete you, bearing a pitcher of water, him follow into the same house that he entreth in, and ye shall say vnto the goodman of ỹ house, The master saith vnto thee, Where is the *Luke 22.*

gheſt chamber, where I ſhall eate the Paſſeouer with my diſciples? And he ſhal ſhew you a great parlor paued, there make ready. And they went, & found as he had ſayd vnto them, & they made ready the Paſſeouer. And when the houre was come, hee ſate downe, and the twelue Apoſtles with him. And he ſaid vnto them, I haue inwardly deſired to eate this Paſſeouer with you before I ſuffer. For I ſay vnto you, henceforth will I not eate of it any more, vntil it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes, & ſaid, Take this, & deuide it among you: For I ſay vnto you, I will not drinke of the fruite of this Vine, vntil the kingdome of God come. And hee tooke bread, & when he had giuen thankes, he brake it, and gaue vnto them, ſaying, This is my body, which is giuen for you: This doe in the remembrance of me. Likewiſe alſo when he had ſupped, he tooke the cup, ſaying, This cup is the new Teſtament in my blood, which is ſhed for you: Yet beholde, the hand of him that betrayeth me, is with me on the table. And truely the ſonne of man goeth as it is appointed: but woe vnto that man by whom he is betrayed. And they began to inquire among themſelues, which of them it was that ſhould doe it. And there was a ſtrife among them, which of them ſhoulde ſeeme to be the greateſt. And he ſayd vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious: but ye ſhal not ſo be. But he that is greateſt among you, ſhalbe as the yonger, & he that is chiefe, ſhalbe as he that doeth miniſter. For whether is greater, he that ſitteth at meate, or he that ſerueth? Is not he that ſitteth at meate? But I am among you, as he that miniſtreth. Ye are they which haue bidden with me in my tentations: & I appoint vnto you a kingdome, as my Father hath appointed to me, that ye may eate & drinke at my table in my kingdome, & ſit on ſeates iudging the twelue tribes of Iſrael. And the Lord ſaid, Simon, Simō, behold, Satan hath deſired to ſift you as it were wheat, but I haue prayed for thee ỹ thy faith faile not. And when thou art conuerted, ſtrengthen thy brethrē. And he ſaid vnto him, Lord, I am ready to go with thee into priſon, & to death. And he ſaid, I tel thee Peter, The cocke ſhal not crow this day, till thou haue denied thriſe that thou knoweſt me. And he ſaid vnto them, When I ſent you without wallet, & ſcrip, and ſhoes, lacked ye any thing? And they ſayd, No. Then ſaid he vnto them, But now he that hath a wallet, let him take it vp, and likewiſe his ſcrip, & he that hath no ſword, let him ſell his coate, and bye one. For I ſay vnto you, that yet the ſame which is written, muſt be performed in me, Euen among the wicked was he reputed: for thoſe things which are written of me, haue an end. And they ſaide, Lorde, beholde, here are two ſwords. And he ſaid vnto them, It is ynough. And he came out, &

went

went(as he was wont)to mount Oliuete. And the disciples followed him: and when he came to the place, he said vnto them, Pray, least ye fall into tentation. And he gate himselfe frō them about a stones cast. & kneeled down, & prayed, saying, Father, if thou wilt, remoue this cup from me: Neuertheless, not my wil, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, & his sweat was like droppes of blood, trickling downe to the ground And when he arose from prayer, and was come to his disciples, he found them sleeping for heauines, and he said vnto them, Why sleepe ye? Rise, & pray, least ye fal into tentation. While he yet spake, beholde, there came a companie, & he that was called Iudas, one of the twelue, went before them, & preassed nigh vnto Iesus, to kisse him But Iesus said vnto him, Iudas, betrayest thou the sonne of mā with a kisse? Whē they which were about him, saw what would followe, they said vnto him, Lord, shal we smite with the sword? And one of them smote a seruant of the hie Priests, & strooke off his right eare. Iesus answered, and sayde, Suffer yee thus farre foorth. And when hee touched his eare, hee healed him. Then Iesus sayde vnto the hie Priests & rulers of the temple, & the Elders which were come to him, Ye be come out as vnto a thiefe, w swords and staues. When I was dayly with you in the temple, ye stretched foorth no hands against me: But this is euen your very houre, & the power of darkenes. Then tooke they him, and led him, & brought him to the hie Priests house: But Peter folowed a farre off And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate downe among them. But when one of the wenches behelde him, as hee sate by the fire, (& looked vpon him) she said, This same fellow was also with him, And he denied him, saying, Woman, I know him not. And after a litle while, another sawe him, & said, Thou art also of them. And Peter said, Man, I am not. And about the space of an houre after, an other affirmed, saying, Verily this selow was with him also, for he is of Galilee. And Peter said, Man, I wote not what thou sayest. And immediatly while hee yet spake, the Cocke crew. And the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, howe he had said vnto him, Before the Cocke crow, thou shalt denie me thrise. And Peter went out and wept bitterly. And the men that tooke Iesus, mocked him, & smote him. And when they had blindfolded him, they strooke him on the face, & asked him, saying, Areede, who is he that smote thee? And many other thinges despitefully sayd they against him. And assoone as it was day, the elders of the people, & the hie Priests & Scribes came together, & led him into their counsel, saying, Art thou very Christ?

Tell vs. And he sayd vnto them, If I tell you, ye wil not beleeue me: and if I aske you, you wil not answere, nor let me go: Hereafter shal the Sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God? He sayd, Ye say that I am. And they said, What neede we any further witnes? For we our selues haue heard of his owne mouth.

¶ *The Thursday next before Easter.*

The Epistle.

1. Cor. 11. THis I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For first of al, when ye come together in the congregation, I heare that there is dissension among you, and I partly beleeue it. For there must be sectes among you, that they which are perfect among you may be knowen. When ye come together therefore into one place, the Lords supper can not be eaten, for euery man beginneth afore to eate his owne supper, & one is hungrie, & another is drunken. Haue ye not houses to eate and drinke in? Despise ye the congregation of God, and shame them that haue not? What shal I say vnto you? shall I prayse you? In this I prayse you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes, he brake it, & said, Take ye, & eate, this is my body which is broken for you: this doe ye in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the newe Testament in my blood: this doe as often as ye drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke of this cup, ye shall shewe the Lords death till he come. Wherefore, who so euer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shalbe guiltie of the body and blood of the Lord. But let a man examine himselfe, & so let him eate of the bread, & drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake & sicke among you, and many sleepe: For if we had iudged our selues, we should not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherfore, my brethren, when ye come together to eate, tarrie one for another. If any mâ hunger, let him eate at home, that ye come not together vnto condemnation. Other things wil I set in order when I come.

The Gospel.

Luke 23. THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate apposed him, saying,

Art

Art thou the King of the Iewes? He answered him, & said, Thou sayest it. Then sayd Pilate to the hie Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galile. And as soone as he knewe that he belonged vnto Herods iurisdiction, he sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, & he trusted to haue seene some miracles done by him. Then he questioned with him many wordes: but he answered him nothing. The hie Priestes and Scribes stoode foorth, and accused him straightly. And Herod with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the hie Priests, and the rulers, and the people, and sayd vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and behold, I examine him before you & finde no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you vnto him & loe, nothing worthie of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose vnto them at the feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the citie, and for a murther, was cast in prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He said vnto them ỹ third time, What euil hath he done? I finde no cause of death in him: I wil therefore chasten him, and let him go. And they cried with lowde voyces, requiring that he might be crucified. And the voyces of them & of the hie Priests preuailed. And Pilate gaue sentẽce, that it should be as they required. And he let loose vnto them him, that for insurrection & murther was cast into prison, whom they had desired. And he deliuered to them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene cõming out of the field, & on him laid they the crosse, that he might beare it after Iesus. And there followed him a great company of people, & of women, which bewailed & lamented him. But Iesus turned backe vnto them, and said, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, & for your children. For beholde, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, & the pappes which neuer gaue suck.

Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shall be done in the drie? And there were two euill doers led with him to be slaine. And after that they were come to the place(which is called *Caluarie*) there they crucified him, and the euill doers,one on the right hand,& the other on the left. Then sayd Iesus,Father,forgiue them, for they wote not what they doe. And they parted his raiment, and cast lottes: and the people stood and behelde,& the rulers mocked him with them, saying,He saued other men, let him saue himselfe, if he be very Christ the chosen of God. The souldiers also mocked him,and came & offred him vineger, and said, If thou be the King of the Iewes,saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latin,& Hebrue,*This is the King of the Iewes.* And one of the euil doers which were hanged, railed on him,saying,If thou be Christ, saue thy selfe & vs. But the other answered, & rebuked him,saying, Feareſt thou not God, seeing thou art in the same damnation? We are righteously punished,for we receiue according to our deedes: but this man hath done nothing amisse. And he sayd vnto Iesus,Lord,remember me when thou commeſt into thy kingdome. And Iesus sayd vnto him,Verely I say vnto thee,to day shalt thou be with me in Paradise. And it was about the sixt houre,& there was a darkenes ouer all the earth,vntill the ninth houre, & the Sunne was darkened,and the vaile of the Temple did rent, euen through the middeſt. And when Iesus had cried with a lowde voyce,he sayd,Father, into thy hands I commend my spirit. And when he thus had said,he gaue vp the ghost. When the Centurion sawe what had happened,he glorified God, saying.Verely,this was a righteous man. And all the people that came together to that sight, and sawe the thinges which had happened, smote their breasts,and returned. And all his acquaintance,and the women that followed him from Galilee, stoode a farre off, beholding theſe things. And beholde, there was a man named Ioseph,a counseller,and he was a good man,and a iust: the same had not consented to the counsell and deede of them, which was of *Arimathea*,a citie of the Iewes, which same also wayted for the kingdome of God: he went vnto Pilate, and begged the body of Iesus,and tooke it downe, and wrapped it in a linnen cloth, and layd it in a sepulchre that was hewen in stone,wherein neuer man before had bene layd. And that day was the preparing of the Sabboth,and the Sabboth drew on. The women that followed after, which had come with him from Galilee, behelde the sepulchre,and how his body was layd. And they returned, and prepared sweete odours,and ointments: but rested on the Sabboth day,according to the commandement.

¶ On

¶ On good Friday.

The Collects.

ALmighty God, we beseeche thee gratiously to beholde this thy familie, for the which our Lorde Iesus Christ was contented to be betraied, and giuen vp into the handes of wicked men, and to suffer death vpon the crosse, who liueth & reigneth with thee and the holy Ghost, now and euer. Amen.

ALmighty and euerlasting God, by whose spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and praiers, which wee offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie may truely and godly serue thee, through our Lord Iesus Christ.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should be conuerted, and liue: haue mercie vpon al Iewes, Turkes, Infidels, and Heretiques, and take from them all ignorance, hardnesse of heart, and contempt of thy worde: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, & be made one fold vnder one shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe law (which hath but a shadowe of good things to come, and not the very fashion of thinges themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those sacrifices haue ceassed to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheleſſe, in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates can not take away sinnes. Wherefore, when he commeth into the world, he sayeth, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined me. Burnt offeringes also for sinne hast thou not allowed. Then saide I, Loe, I am here. In the beginning of the booke it is written of mee, that I shoulde doe thy will, O God. Aboue, when he sayeth, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offred by the law:) then said he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By ỹ which wil we are made holy, eue by the offring of ỹ body of Iesu Christ once for all. And euery Priest is ready daily ministring, and offring oftentimes one maner of oblation, which can neuer take away sinnes. But this man, after hee hath offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth *Hebr.* 10.

henceforth tarieth till his foes bee made his footestoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the testament that I wil make vnto them: After those dayes (sayeth the Lorde) I will put my lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offring for sinnes. Seeing therefore brethren, that by the meanes of the blood of Iesu, we haue libertie to enter into the holy place, by the new and liuing way, which he hath prepared for vs through the vaile (that is to say) by his flesh: & seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs drawe nigh with a true heart in a sure faith, sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for hee is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Iohn 18. WHen Iesus had spoken these wordes, hee went foorth with his disciples ouer the brooke Cedron, where was a garden, into the which he then entred with his disciples. Iudas also which betrayed him, knewe the place, for Iesus oft times resorted thither with his disciples. Iudas then (after hee had receiued a bande of men, and ministers of the high Priestes and Pharises) came thither with lanterns, and fire brandes, & weapons. And Iesus knowing all things that should come on him, went forth, and saide vnto them, Whome seeke yee? They answered him, Iesus of Nazareth. Iesus sayd vnto them, I am hee. Iudas also which betraied him, stoode with them. As soone then as he had saide vnto them, I am he, they went backwarde, and fell to the grounde. Then asked he them againe, Whome seeke yee? They saide, Iesus of Nazareth. Iesus answered, I haue told you that I am he: if yee seeke mee therefore, let these goe their way, that the saying might be fulfilled which hee spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sworde, drewe it, and smote the high Priestes seruaunt, and cut off his right eare. The seruaunts name was Malchus. Therefore sayeth Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cuppe which my father hath giuen mee? Then the companie, and the captaine, and the ministers of the Iewes tooke Iesus, and bounde him,

and

nd led him away to Annas firſt, for hee was father in lawe to
aiaphas, which was the high Prieſt the ſame yeere. Caiaphas
as hee that gaue counſell to the Iewes, that it was expedient
at one man ſhould die for the people. And Simon Peter ſol-
owed Ieſus, and ſo did another diſciple: that diſciple was
nowen to the high Prieſt, and went in with Ieſus vnto the
alace of the high Prieſt. But Peter ſtoode at the doore with-
ut. Then went out that other diſciple (which was knowen to
he high Prieſt) and ſpake to the damoſel that kept the doore,
nd brought in Peter. Then ſayde the damoſell that kept the
oore, vnto Peter, Art not thou alſo one of this mans diſciples?
Hee ſayde, I am not. The ſeruauntes and miniſters ſtoode there,
which had made a fire of coales, for it was colde, and they
warmed themſelues. Peter alſo ſtoode among them, and war-
med him ſelfe. The high Prieſte then asked Ieſus of his diſci-
les, and of his doctrine. Ieſus anſwered him, I ſpake openly in
he worlde, I euer taught in the Synagogue, and in the Temple,
whither all the Iewes haue reſorted, and in ſecrete haue I ſaide
othing. Why askeſt thou mee? aske them which heard mee,
what I ſayde vnto them: Beholde, they can tell what I ſayde.
When hee had thus ſpoken, one of the miniſters which ſtoode
by, ſmote Ieſus on the face, ſaying, Anſwereſt thou the high
Prieſt ſo? Ieſus anſwered him, If I haue euill ſpoken, beare wit-
neſſe of the euill: but if I haue well ſpoken, why ſmiteſt thou
mee? And Annas ſent him bound vnto Caiaphas the high Prieſt.
Simon Peter ſtood and warmed himſelfe. Then ſayde they vn-
to him, Art not thou alſo one of his diſciples? he denied it, and
ſaide, I am not. One of the ſeruaunts of the high Prieſtes (his cou-
in whoſe eare Peter ſmote off) ſayde vnto him, Did not I ſee
hee in the garden with him? Peter therefore denied againe, &
immediatly the cocke crewe. Then led they Ieſus from Caia-
phas into the hall of iudgement: it was in the morning, & they
themſelues went not into the iudgemẽt hal, leſt they ſhould be
defiled, but that they might eat the Paſſeouer. Pilate then went
out to them, and ſayd, What accuſation bring you againſt this
man? They anſwered and ſayde vnto him, If he were not an euil
doer, we would not haue deliuered him vnto thee. Then ſayde
Pilate vnto them, Take yee him, and iudge him after your owne
lawe. The Iewes therefore ſayde vnto him, It is not lawfull
for vs to put any man to death: that the woordes of Ieſus
might bee fulfilled, which hee ſpake, ſignifying what death hee
ſhoulde die. Then Pilate entred into the iudgement Hall a-
gaine, and called Ieſus, and ſaide vnto him, Art thou the King
of the Iewes? Ieſus anſwered, Sayeſt thou that of thy ſelfe,
or did other tell it thee of mee? Pilate anſwered, Am I a Iewe?
thine owne nation, and high Prieſtes haue deliuered thee vnto

mee

mee: what haſt thou done? Ieſus anſwered, My kingdome is not of this worlde. If my kingdome were of this worlde, then woulde my miniſters ſurely fight, that I ſhoulde not be deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore ſaide vnto him, Art thou a King then? Ieſus anſwered, Thou ſayeſt ✝ I am a King. For this cauſe was I borne, and for this cauſe came I into the worlde, that I ſhoulde beare witneſſe vnto the trueth: And all that are of the trueth heare my voyce. Pilate ſaide vnto him, What thing is trueth? And when he had ſaide this, he went out againe vnto the Iewes, and ſayeth vnto them, I finde in him no cauſe at all. Yee haue a cuſtome that I ſhoulde deliuer you one looſe at Eaſter: will ye that I looſe vnto you the King of the Iewes? Then cried they all againe, ſaying, Not him, but Barabbas: The ſame Barabbas was a murtherer. Then Pilate tooke Ieſus therefore, and ſcourged him: and the ſouldiers wounde a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and ſaide. Hayle King of the Iewes: and they ſmote him on the face. Pilate went forth againe, and ſaide vnto them, Beholde, I bring him forth to you, that ye may knowe that I finde no fault in him. Then came Ieſus forth, wearing a crowne of thorne, and a robe of purple. And hee ſayeth vnto them, Beholde the man. When the high Prieſtes therefore and the miniſters ſawe him, they cried, Crucifie him, crucifie him. Pilate ſayeth vnto them, Take yee him, and crucifie him, for I finde no cauſe in him. The Iewes anſwered him, Wee haue a law, and by our law he ought to die, becauſe he made him ſelfe the ſonne of God. When Pilate heard that ſaying, hee was the more afraid, and went againe into the iudgement hall, and ſaide vnto Ieſus, Whence art thou? But Ieſus gaue him no anſwere. Then ſaid Pilate vnto him, Speakeſt thou not vnto me? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee? Ieſus anſwered, Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more ſinne: and from thenceforth ſought Pilate meanes to looſe him. But the Iewes cried, ſaying, If thou let him goe, thou art not Ceſars friend: For whoſoeuer maketh him ſelfe a King, is againſt Ceſar. When Pilate heard that ſaying, he brought Ieſus foorth, and ſate downe to giue ſentence, in a place that is called the Pauement, but in the Hebrewe tongue, *Gabbatha*. It was the preparing day of Eaſter, about the ſixt houre. And he ſayeth vnto the Iewes, Beholde your King. They cried, ſaying, Away with him, away with him. Crucifie him. Pilate ſayeth vnto them, Shall I crucifie your King? The high Prieſtes anſwered, We haue no king but Ceſar. Then deliuered he him to them to be crucified. And they tooke Ieſus,

Iesus, and led him away. And he bare his crosse, and went forth into a place, which is called the place of deade mens skulles, but in Hebrue, *Golgotha*, where they crucified him, & two other with him, on either side one, & Iesus in the middest. And Pilate wrote a title, and put it vpon the crosse. The writing was, *Iesus of Nazareth, King of the Iewes.* This title read many of ỹ Iewes, for the place where Iesus was crucified, was nere to the citie. And it was written in Hebrue, Greeke, and Latine. Then sayde the hie Priestes of the Iewes to Pilate, Write not King of the Iewes, but that hee saide, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Iesus, tooke his garments, & made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They said therefore among themselues, Let vs not deuide it, but cast lots for it, who shall haue it: that the Scripture might bee fulfilled, saying, They haue parted my raiment among them, and for my coate did they cast lottes. And the souldiers did such things in deede. There stoode by the crosse of Iesus, his mother, and his mothers sister, Marie ỹ wife of Cleophas, & Marie Magdalene. When Iesus therefore sawe his mother, & the disciple whome he loued, standing, he sayth vnto his mother, Woman, beholde thy sonne. Then saide hee to the disciple, Beholde thy mother. And from ỹ houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now perfourmed, that the Scripture might be fulfilled, he sayeth, I thirst. So there stood a vessell by, full of vineger: therefore they filled a sponge with vineger, & wound it about with hysope, and put it to his mouth. As soone as Iesus then receiued of the vineger, he saide, It is finished, & bowed his head, & gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabboth, ỹ the bodies should not remaine vpon the crosse on ỹ Sabboth day (for ỹ Sabboth day was an high day) besought Pilate that their legs might be broken, & that they might be take downe. Then came the souldiers, & brake the legs of the first, & of the other which was crucified with him: But when they came to Iesus, and sawe that hee was dead already, they brake not his legges, but one of ỹ souldiers with a speare thrust him into the side, & forthwith there came out blood & water. And hee that sawe it bare record, and his recorde is true. And he knoweth ỹ he saith true, that ye might beleeue also. For these things were done, ỹ the Scripture should be fulfilled, Yee shal not breake a bone of him. And againe, another Scripture sayeth, They shall looke vpon him whome they haue pearced. After this, Ioseph of *Arimathea* (which was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate ỹ he might take downe the body

of

of Iesus. And Pilate gaue him licence. Hee came therefore a
tooke the body of Iesus. And there came also Nicodem
(which at the beginning came to Iesus by night) and brou
of myrrhe and aloes mingled together, about an hundr
pound weight. Then tooke they the body of Iesus, and wound
it in linnen clothes with the odours, as the maner of the Iew
is to burie. And in the place where he was crucified, there w
a garden, and in the garden a newe sepulchre, wherein was n
uer man laide. There laide they Iesus therefore, because of th
preparing of the Sabboth of the Iewes, for the Sepulchre wa
nigh at hand.

¶ *On Easter Euen.*

The Epistle.

1. *Pet. 3.* IT is better (if the will of God be so) that yee suffer for wel do
ing, then for euil doing: forasmuch as Christ hath once suffre
for sinnes, the iust for the vniust, to bring vs to God, & was kil
led as perteining to the flesh, but was quickned in the spirit. In
which spirit he also went & preached to the spirits that were i
prison, which sometime had beene disobedient, when the lon
suffring of God was once looked for in the daies of Noe, whil
the Arke was a preparing: wherein a fewe, that is to say, eigh
soules, were saued by the water, like as baptisme also nowe sa
ueth vs: not the putting away of the filth of the flesh, but in tha
a good conscience consenteth to God, by the resurrection o
Iesus Christ, which is on the right hand of God, and is gone in
to heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Mat. 27. WHen the euen was come, there came a rich man of *Ari
mathea*, named Ioseph, which also was Iesus disciple. Hee
went vnto Pilate, and begged the body of Iesus. Then Pilate
cõmanded ỹ body to be deliuered. And when Ioseph had tak
the body, he wrapped it in a cleane linnen cloth, and laid it in
his new tombe, which he had hewen out euen in the rocke, and
rolled a great stone to the doore of the sepulchre, & departed.
And there was Marie Magdalene, and the other Marie, sitting
ouer against the sepulchre. The next day that followeth the
day of preparing, the high Priests and Pharisees came together
vnto Pilate, saying, Sir, we remember that this deceiuer sayde,
while hee was yet aliue, After three dayes I will rise agayne.
Commaund therefore that the sepulchre be made sure vntil the
third day, lest his disciples come and steale him away, and say
vnto the people, Hee is risen from the dead: and the last errour
shalbe worse then the first. Pilate saide vnto them, Yee haue a
watch, goe your way, make it as sure as yee can. So they went,
and made the sepulchre sure with the watchmen, and sealed
the stone.

¶ On

¶ *On Easter day.*

At Morning prayer, in stead of the Psalme, O come let vs, &c. *these Anthemes shalbe sung or said.*

CHrist rising againe from the dead, nowe dieth not. Death frō hēceforth hath no power vpō him. For in ẏ he died, he died ut once, to put away sinne: but in that he liueth, he liueth vn- o God. And so likewise, count your selues dead vnto sinne, but uing vnto God in Christ Iesus our Lord

CHrist is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by man also commeth the esurrection of the dead. For as by Adam all men doe die, so by hrist all men shall be restored to life.

The Collect.

ALmighty God, which through thy only begotten sonne Iesus Christ, hast ouercome death, and opened vnto vs the gate of uerlasting life, we humbly beseech thee, that as by thy special race preuenting vs, thou doest put in our minds good desires: by thy continuall helpe, we may bring the same to good ef- ect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

IF ye be risen againe w̄ Christ, seeke those things which are a- boue, where Christ sitteth on the right hand of God. Set your ffection on heauenly things, and not on earthly things. For ye re dead, & your life is hid w̄ Christ in God. Whēsoeuer Christ which is our life) shal shew him selfe, then shall ye also appeare ith him in glory. Mortifie therefore your earthly mēbers, for- ication, vncleannesse, vnnatural lust, euil concupiscence, & co- etousnesse, which is worshipping of idoles: for which thinges ke, the wrath of God vseth to come on the children of vnbe- ese, among whom ye walked sometime, whē ye liued in them. *Colos. 3.*

The Gospel.

THe first day of the Sabbothes, came Marie Magdalene early (when it was yet darke) vnto the Sepulchre, & saw the stone ken away from the graue. Then shee ranne, & came to Simon eter, and to the other disciple whome Iesus loued, and sayeth nto them, They haue taken away the Lorde out of the graue, nd we can not tell where they haue laide him. Peter therefore ent forth, & that other disciple, and came vnto the Sepulchre. hey ranne both together, and that other disciple did outrunne eter, and came first to the Sepulchre. And when hee had stou- ed downe, he sawe the linnen clothes lying, yet went hee not in. hen came Simon Peter following him, and went into the Se- lchre, and sawe the linnen clothes lie, and the napkin that as about his head, not lying with the linnē clothes, but wrap- ed together in a place by it selfe. Then went in also that other sciple, which came first to the Sepulchre, and hee sawe, and *John 20.*

beleeued,

beleeued. For as yet they knewe not the Scripture, that hee should rise againe from death. Then the disciples went away againe to their owne home.

¶ The Munday in Easter weeke.

The Collect.

ALmighty God, which through thy only begotten sonne Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe, wee may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

Act. 10. PEter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Yee knowe the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things: which preaching was published throughout all Iurie (and began in Galilee, after the baptisme which Iohn preached) howe God anointed Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of al things which he did in the land of the Iewes, and at Hierusalem, whom they slew and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate & drinke with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordeined of God to be the iudge of the quicke and the dead. To him giue al the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Luke 24. BEholde, two of the disciples went that same day to a towne called *Emmaus*, which was from Hierusalem about three score furlonges, and they talked together of all the things that had happened. And it chanced, while they communed together, and reasoned, Iesus himselfe drew nere, and went with them: but their eyes were holden ỹ they should not know him. And he saide vnto them, What maner of communications are these, that yee haue one to another as yee walke, and are sadde? And the one of them (whose name was Cleophas) answered and sayde vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the thinges which haue chaunced there in these daies? He said vnto them, What things?

And

And they said vnto him, Of Iesus of Nazareth which was a Prophet mightie in deede and worde before God, and all the people, and how the high Priestes, and our rulers deliuered him to be condemned to death, and haue crucified him. but we trusted that it had bene he which should haue redeemed Israel. And as touching all these things, to day is euen the thirde day that they were done. Yea, and certaine women also of our companie made vs astonied, which came early vnto the sepulchre, and found not his body, & came, saying that they had seene a vision of Angels, which saide that he was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles, and slowe of heart to beleeue all that the Prophetes haue spoken! Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, and all the Prophetes, and interpreted vnto them in all Scriptures, which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though he would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, & the day is farre passed. And he went in to tarie with them. And it came to passe, as he sate at meate with them, he tooke bread, & blessed it, and brake, & gaue to them. And their eyes were opened, and they knewe him: and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, & returned to Hierusalem, and found the eleuen gathered together, & them that were with them, saying, The Lord is risen in deede, and hath appeared to Simon. And they tolde what things were done in the way, and how they knewe him in breaking of bread.

¶ *The Tuesday in Easter weeke.*

The Collect.

ALmightie Father, which hast giuen thine onely sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednes, that we may alway serue thee in pureneſſe of liuing and trueth, through Iesus Christ our Lorde.

The Epistle.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when *Actes 13.*

they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him againe from death the thirde day. And he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, how that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Iesus againe, euē as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raised him vp frō death, now no more to returne to corruption, hee saide on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he saith also in another place, Thou shalt not suffer thine Holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was layde with his fathers, and sawe corruption: but he whome God raised againe, saw no corruption. Be it knowen vnto you therefore (ye men & brethren,) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the lawe of Moses. Beware therefore, least that fall on you, which is spoken of in the Prophets, Beholde ye despisers, & wonder, and perish ye: For I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel.

Luke 24. IEsus stood in the middest of his disciples, and said vnto them, Peace be vnto you: it is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirite. And he saide vnto them, Why are ye troubled? and why do thoughts arise in your heartes? Beholde my handes and my feete, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete. And while they yet beleeued not for ioy, and wondered, he saide vnto them, Haue ye here any meate? And they offered him a piece of a broiled fish, and of an honie combe. And hee tooke it, and did eate before them. And hee saide vnto them, These are the wordes which I spake vnto you while I was yet with you, that all must needes be fulfilled which were written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened hee their wittes, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from death the thirde day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ *The first Sunday after Easter.*

The Collect.

Almightie God, &c. (*As at the Communion on Easter day.*)

The Epistle.

ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the world, euen our faith. Who is he that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is hee that came by water and blood: not by water only, but by water and blood. And it is the spirit that beareth witnesse, because the spirite is trueth. For there are three which beare recorde in heauen: the Father, the Worde, and the holy Ghost, and these three are one. And there are three which beare recorde in earth: the Spirit, and Water, and Blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater. For this is the witnesse of God, that is greater, which he testified of his Sonne. He that beleeueth on the sonne of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a liar, because he beleeueth not the recorde that God gaue of his Sonne. And this is the record, how that God hath giuen vnto vs eternal life, and this life is in his Sonne. He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life. 1. *Iohn* 5.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the Disciples were assembled together for feare of the Iewes) came Iesus, & stoode in the middes, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad when they sawe the Lorde. Then saide Iesus to them againe, Peace bee vnto you. As my Father sent me, euen so sende I you also. And when he had said these words, he breathed on them, and saide vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye reteine, they are reteined. *Iohn* 20.

¶ *The second Sunday after Easter.*

The Collect.

ALmightie God, which hast giuen thine onely Sonne to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that we may alwayes most thankefully receiue that his inestimable benefite, and also dayly indeuour our selues to followe the blessed steps of his most holy life.

The Epistle.

THis is thanke worthy, if a man for conscience towarde God endure griefe, and suffer wrong vndeserued. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? 1. *Pet.* 2.

But and if when ye doe wel, ye ſuffer wrong, and take it patiently, then is there thanke with God: for hereunto verely were ye called. For Chriſt alſo ſuffred for vs, leauing vs an example, that ye ſhould followe his ſteppes, which did no ſinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he ſuffred, he threatned not, but cõmitted the vengeance to him that iudgeth righteouſly. Which his owne ſelfe bare our ſinnes in his body on the tree, that we being deliuered from ſinne, ſhould liue vnto righteouſneſſe, by whoſe ſtripes ye were healed. For ye were as ſheepe going aſtray, but are nowe turned vnto the ſhepheard and Biſhop of your ſoules.

The Goſpel.

Iohn 10. CHriſt ſaid to his Diſciples, I am the good ſhepheard. A good ſhepheard gineth his life for the ſheepe. An hired ſeruant, and hee which is not the ſhepheard (neither the ſheepe are his owne) ſeeth the wolfe comming, and leaueth the ſheepe, and fleeth, and the wolfe catcheth and ſcattereth his ſheepe. The hired ſeruant fleeth, becauſe he is an hired ſeruant, and careth not for the ſheepe. I am the good ſhepheard, & know my ſheepe, and am knowen of mine. As my father knoweth me, euẽ ſo know I alſo my father. And I giue my life for the ſheepe. And other ſheepe haue I, which are not of this fold, them alſo muſt I bring, and they ſhall heare my voyce, and there ſhalbe one folde, and one ſhepheard.

¶ The third Sunday after Easter.

The Collect.

ALmightie God, which ſheweſt to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteouſneſſe: Graunt vnto all them that be admitted into the felowſhip of Chriſtes religion, that they may eſchew thoſe thinges that be contrary to their profeſsion, and folow all ſuch things as be agreeable to the ſame, through our Lord Ieſus Chriſt.

The Epiſtle.

1. Pet. 2. DEarely beloued, I beſeech you as ſtrangers and pilgrimes, abſteine frõ fleſhly luſtes, which fight againſt the ſoule, and ſee that ye haue honeſt converſation among the Gentiles, that whereas they backebite you as euill doers, they may ſee your good workes, and praiſe God in the day of viſitation. Submit your ſelues therefore euery man for the Lords ſake, whether it be vnto the King, as vnto the chiefe head, either vnto rulers, as vnto them that are ſent of him for the puniſhmẽt of euil doers, but for the laude of them that do wel. For ſo is the wil of God, that with well doing, ye may ſtop the mouthes of fooliſh & ignorant men, as free, and not as hauing the libertie for a cloke of maliciouſneſſe,

maliciousnesse, but euen as the seruants of God. Honour al men, loue brotherly fellowship, feare God, honour the King.

The Gospel.

IEsus saide to his Disciples, After a while ye shall not see me, and againe, after a while ye shall see me: for I goe to the Father. Then saide some of his Disciples betweene themselues, What is this that he saith vnto vs, After a while ye shall not see me, and againe, after a while ye shall see mee, and, that I goe to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what he saith. Iesus perceiued that they would aske him, and said vnto them, Ye inquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, after a while ye shall see me. Verely, verely I say vnto you, Ye shall weepe & lament, but contrarywise the world shall reioyce: ye shall sorow, but your sorow shall be turned to ioy. A woman whē she trauaileth hath sorow, because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a mā is borne into the world. And ye now therefore haue sorow: but I wil see you againe, and your hearts shall reioyce, and your ioy shall no man take from you. *Iohn 16.*

¶ *The fourth Sunday after Easter.*

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one will: Graunt vnto thy people, that they may loue the thing which thou commaundest, and desire that which thou doest promise, that among the sundry and manifold changes of ye world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord. Amen.

The Epistle.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenes, neither shadow of change. Of his owne will begate he vs with the word of trueth, that we should be the first fruits of his creatures. Wherefore, deare brethren, let euery man be swift to heare, slowe to speake, slowe to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the worde that is graffed in you, which is able to saue your soules. *James 1.*

The Gospel.

IEsus said vnto his disciples, Nowe I goe my way to him that sent me, and none of you asketh me whither I go: but because I haue saide such thinges vnto you, your heartes are full of sorowe. Neuerthelesse, I tell you the trueth, it is expedient for you that I goe away: for if I goe not away, that comforter will *Iohn 16.*

not come vnto you. But if I depart, I wil send him vnto you. And when he is come, he will rebuke the world of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I go to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged alreadie. I haue yet many things to say vnto you, but ye cannot beare them away nowe. How be it, when he is come (which is the spirit of trueth) he will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you things to come. Hee shall glorifie me: for hee shall receiue of mine, and shall shewe vnto you. All thinges that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you.

¶ The fift Sunday after Easter.

The Collect.

LOrde, from whome all good thinges doe come, graunt vs thy humble seruants, that by thy holy inspiration, we may thinke those thinges that be good, and by thy mercifull guiding may perfourme the same, through our Lord Iesus Christ.

The Epistle.

Iames 1. SEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the worde, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse. For as soone as hee hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfe& lawe of libertie, and continueth therein (if he be not a forgetful hearer, but a doer of the worke) the same shall be happie in his deede. If any man among you seeme to be deuoute, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the worlde.

The Gospel.

Iohn 16. VErely, verely I say vnto you, whatsoeuer ye aske the Father in my Name, he will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shall shewe you plainely from my Father. At that day shall ye aske in my name: And I say not vnto you that I wil speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world: againe, I leaue the world, and go to the Father. His disciples

ciples ſaid vnto him, Loe, now thou talkeſt plainly, and ſpeakeſt no prouerbe. Nowe are we ſure that thou knoweſt all things, and needeſt not that any man ſhoulde aske thee any queſtion: therefore beleeue we that thou cameſt from God. Ieſus anſwered them, Nowe ye doe beleeue: beholde, the houre draweth nigh, and is alreadie come, that ye ſhalbe ſcattered euery man to his owne, and ſhall leaue me alone: And yet am I not alone, for the Father is with me. Theſe words haue I ſpoken vnto you, that in me ye might haue peace, for in the worlde ſhall ye haue tribulation: But be of good cheare, I haue ouercom the world.

¶ *Aſcenſion day.*

The Collect.

GRaunt we beſeech thee Almightie God, that like as we doe beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: ſo we may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe (deare Theophilus) we haue ſpokē of all that Ieſus began to do & teach, vntill the day in which he was taken vp, after that he through the holy Ghoſt had giuen commandements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fourtie dayes, & ſpeaking of the kingdome of God, and gathered them together, and commaunded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, whereof (ſaith he) ye haue heard of me. For Iohn truly baptized with water, but ye ſhal be baptized with the holy Ghoſt, after theſe few dayes. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſaid vnto them, It is not for you to knowe the times or the ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iurie, and in Samaria, & euen vnto the worldes ende. And when he had ſpokē theſe things, while they beheld, he was taken vp on high, & a clonde receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauē as he went, beholde, two men ſtoode by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand ye gaſing vp into heauen? This ſame Ieſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him go into heauen. *Actes 1.*

The Goſpel.

IEſus appeared vnto the eleuen as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they *Mark. 16.*

they beleeued not them which had ſeene that hee was riſen againe from the dead. And he ſaide vnto them, Goe ye into all the world, and preach the Goſpel to all creatures: He that beleeueth and is baptized, ſhalbe ſaued: but hee that beleeueth not, ſhalbe damned. And theſe tokens ſhall followe them that beleeue: In my name they ſhall caſt out deuils, they ſhall ſpeake with newe tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their handes on the ſicke, and they ſhall recouer. So then when the Lorde had ſpoken vnto them, he was receiued into heauen, and is on the right hande of God. And they went foorth and preached euery where, the Lorde working with them, and confirming the worde with miracles folowing.

¶ *The Sunday after Aſcenſion day.*

The Collect.

O God, the King of glory, which haſt exalted thine onely Sonne Ieſus Chriſt with great triumph vnto thy kingdome in heauen: we beſeeche thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle.

1. Pet. 4. THe ende of all thinges is at hande. Be ye therefore ſober, and watch vnto prayer: But aboue all thinges haue feruent loue among your ſelues, for loue ſhall couer the multitude of ſinnes. Be ye harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to an other, as good miniſters of the manifolde graces of God. If any man ſpeake, let him talke as the wordes of God. If any man miniſter, let him doe it, as of the abilitie which God miniſtreth to him, that God in all things may be glorified through Ieſus Chriſt, to whome be praiſe and dominion for euer and euer. Amen.

The Goſpel.

Iohn 15. WHen the comforter is come, whome I will ſende vnto you from the Father (euen the ſpirit of trueth, which proceedeth of the Father) he ſhall teſtifie of me, and ye ſhall beare witneſſe alſo, becauſe ye haue bene with me from the beginning. Theſe thinges haue I ſaide vnto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea, the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice. And ſuch thinges will they doe vnto you, becauſe they haue not knowen the Father, neither yet me. But theſe thinges haue I tolde you, that when the time is come, ye may remember then that I tolde you.

¶ *Whitſunday.*

¶ *Whitſunday.*

The Collect.

GOD, which as vpon this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy ſpirit: Graunt vs by the ſame ſpirit to haue a right iudgement in all things, & euermore to reioyce in thy holy comfort, through the merites of Chriſt Ieſu our Sauiour, who liueth and reigneth with thee in the vnitie of the ſame ſpirit, one God world without ende. Amen.

The Epiſtle.

WHen the fiftie dayes were come to an ende, they were all with one accord together in one place, and ſuddenly there came a ſounde from heauen, as it had beene the comming of a mightie wind, and it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had bin of fire, and it ſate vpon eche of them, & they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame ſpirit gaue them vtterance. Then were dwelling at Ieruſalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noiſed about, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeake with his owne language. They wondered all, and marueiled, ſaying among themſelues, Beholde, are not all theſe which ſpeake, of Galilee? And howe heare we euery man his owne tongue, wherein we were borne? Parthians, & Medes, and Elamites, and the inhabiters of Meſopotamia, and of Iude, and of Cappadocia, of Pontus, and Aſia, Phrygia, and Pamphylia, of Egypt, and of the parties of Libya, which is beſide Cyrene, and ſtrangers of Rome, Iewes and Proſelytes, Cretes, and Arabians: we haue heard them ſpeake in our owne tongues the great workes of God. *Acts 2.*

The Goſpel.

IEſus ſaid vnto his diſciples, If ye loue me, keepe my commandements, and I will pray the father, and he ſhall giue you another comforter, that he may abide with you for euer, euen the ſpirit of trueth, whom the worlde can not receiue, becauſe the world ſeeth him not, neither knoweth him: But ye knowe him, for he dwelleth with you, & ſhalbe in you. I will not leaue you comfortleſſe, but will come to you. Yet a litle while, and the world ſeeth me no more, but ye ſee me: for I liue, and ye ſhall liue. That day ſhall ye know, that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth them, y ſame is he that loueth me. And he that loueth me, ſhall be loued of my Father, and I will loue him, and will ſhewe mine owne ſelfe vnto him. Iudas ſaith vnto him (not Iudas Iſcariot) Lorde, what is done that thou wilt ſhewe thy ſelfe vnto vs, *Iohn 14.*

and

and not vnto the world? Ieſus anſwered, and ſaid vnto him, If
man loue me, he will keepe my ſayings, and my Father will lo
him, and we will come vnto him, and dwell with him. He th
loueth me not, keepeth not my ſayings. And the word which
heare, is not mine, but the fathers which ſent me. Theſe thing
haue I ſpoken vnto you, being yet preſent with you: but th
comforter, which is the holy Ghoſt, whom my Father will ſe
in my name, he ſhall teach you all things, and bring all things
your remembrance, whatſoeuer I haue ſaid vnto you. Peace
leaue with you, my peace I giue vnto you, not as the world g
neth, giue I vnto you. Let not your hearts be grieued, neith
feare. Ye haue heard how I ſaid vnto you, I goe & come agai
vnto you. If ye loued me, ye would verely reioyce, becauſe
ſaid, I goe to the Father: For the Father is greater then I. An
nowe haue I ſhewed you before it come, that when it is com
to paſſe, ye might beleeue. Hereafter will I not talke ma
wordes vnto you, for the prince of this worlde commeth, an
hath nothing in me: but that the worlde may knowe that I lo
the Father. And as the Father gaue me commandement, eu
ſoe doe I.

¶ The Munday in Whitſun weeke.

The Collect.

GOd which as vpon this day haſt taught, &c. *As vpon Whit
Sunday.*

The Epiſtle.

Actes 10. THen Peter opened his mouth, & ſaid, Of a treneth I perceiue
that there is no reſpect of perſons with God: but in all peo
ple, he that feareth him, and worketh righteouſneſſe, is acce
ted with him. Ye knowe the preaching that God ſent vnto th
children of Iſrael, preaching peace by Ieſus Chriſt, which i
Lord ouer all things. Which preaching was publiſhed throug
out all Iurie (and began in Galilee, after the baptiſme whic
Iohn preached) how God anoynted Ieſus of Nazareth with th
holy Ghoſt, and with power. Which Ieſus went about, doin
good, and healing all that were oppreſſed of the deuil: for G
was with him. And we are witneſſes of all things which he di
in the land of the Iewes, and at Hieruſalem, whom they ſlue, an
hanged on a tree: Him God raiſed vp the third day, & ſhewe
him openly, not to all the people, but vnto vs witneſſes (choſe
before of God for the ſame intent) which did eate and drink
with him after he aroſe from death. And he commanded vs t
preache vnto the people, and to teſtifie, that it is he which wa
ordeined of God, to be the iudge of quicke and dead. To hi
giue all the prophets witneſſe, that through his name, who ſoe
uer beleeueth in him, ſhall receiue remiſſion of ſinnes. Whi
Peter yet ſpake theſe wordes, the holy Ghoſt fell on all the
which

hich heard the preaching. And they of ỹ circumcision which
eleeued, were astonied, as many as came with Peter, because
at on the Gentiles also was shed out ỹ gift of the holy ghost.
or they heard them speake with tongues, and magnifie God.
hen answered Peter, Can any man forbid water, that these
ould not be baptized, which haue receiued the holy Ghost as
ell as we? And he commanded them to be baptized in the
me of the Lord. Then prayed they him to tary a fewe dayes.

The Gospel.

O God loued the worlde, that he gaue his onely begotten sonne, that whosoeuer beleeueth in him, shoulde not perish, but haue euerlasting life. For God sent not his sonne into the world to condemne the world, but that the world through him might be saued. He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the name of the onely begotten sonne of God. And this is the condemnation, that light is come into the world, & men loued darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes shoulde be proued. But he that doeth ỹ trueth, cõmeth to the light, that his deedes may be knowen, howe ỹ they are wrought in God. *John 4.*

¶ *The Tuesday in Whitsun weeke.*

The Collect.

God which, &c. *As on Whitsunday.*

The Epistle.

WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn: which when they were come downe, prayed for them, that they might receiue the holy Ghost, for as yet he was come on none of them: But they were baptized onely in the name of Christ Iesus. Then layd they their handes on them, and they receiued the holy Ghost. *Actes 8.*

The Gospel.

VErely, verely I say vnto you, he ỹ entreth not in by ỹ doore into the sheepe folde, but climeth vp some other way, the same is a theefe and a murtherer. But he that entreth in by the doore, is the shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe followe him: for they knowe his voyce. A stranger will they not followe, but will flee from him: for they know not the voyce of strangers: This prouerbe spake Iesus vnto them, but they vnderstood not what thinges they were which he spake vnto thẽ. Then said Iesus vnto them againe, Verely, verely I say vnto you, *John 10.*

I am

I am the doore of the sheepe: all(euen as many as came before me) are theeues and murtherers: but the sheepe did not hear them. I am the doore, by me if any enter in, he shalbe safe, and shall goe in and out, and finde pasture. A theefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinitie Sunday.

The Collect.

ALmighty and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true Faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine maiestie, to worship the Vnitie: we beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and reignest one God world without ende. Amen.

The Epistle.

Apoc.4. AFter this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I wil shew thee things which must be fulfilled hereafter. And immediately I was in the spirit, and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vpon like vnto a Iasper stone, and a Sardine stone. And there was a rainbowe about the seate, in sight like vnto an Emerald. And about the seate were foure & twentie seates, and vpō the seates foure and twentie elders sitting, clothed in white raiment, and had on their heades crownes of gold. And out of the seate proceeded lightnings, and thundrings, & voyces. And there were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before ỹ seate there was a sea of glasse like vnto Chrystal, and in the middest of the seate, and round about the seate, were foure beastes, full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. And the foure beastes had eche of them sixe winges about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almightie, which was, & is, and is to come. And when those beastes gaue glory, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthie, O Lord (our God) to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel.

Here was a man of the Pharises, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God, for no man coulde doe such miracles as thou doest, except God be with him. Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus said vnto him, How can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verely, verely I say vnto thee, Except a man be borne of water, and of the spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Marueile not thou that I said vnto thee, Ye must be borne from aboue. The winde bloweth where it lusteth, & thou hearest the sounde thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the spirit. Nicodemus answered, and said vnto him, How can these things be? Iesus answered, and said vnto him, Art thou a maister in Israel, and knowest not these things? Verely, verely I say vnto thee, We speake that we knowe, and testifie that we haue seene, and ye receiue not our witnesse. If I haue tolde you earthly things, and ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life. *John 3.*

¶ *The first Sunday after Trinitie.*

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers: And because ỹ weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deede, through Iesus Christ our Lorde.

The Epistle.

DEarely beloued, let vs loue one an other, for loue commeth of God, and euery one that loueth, is borne of God, & knoweth God. He that loueth not, knoweth not God: For God is loue. In this appeareth ỹ loue of God to vsward, because that God sent his onely begotten Sonne into the worlde, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one *1. John 4.*

one to loue another. No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, becauſe he hath giuen vs of his ſpirit. And we haue ſeene, and do teſtifie, that the Father ſent the Sonne to be the Sauiour of the world. Whoſoeuer confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God. And we haue knowen, and beleeued the loue that God hath to vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we ſhould truſt in the day of iudgement. For as he is, euen ſo are we in this worlde. There is no feare in loue, but perfect loue caſteth out feare: for feare hath paine. fulneſſe. He that feareth, is not perfect in loue. We loue him, for he loued vs firſt. If any man ſay, I loue God, and yet hate his brother, he is a liar. For howe can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene? And this commaundement haue we of him, that he which loueth God, ſhould loue his brother alſo.

The Goſpel.

Luke 16. THere was a certaine rich man, which was clothed in purple and fine white, and fared deliciouſly euery day. And there was a certaine begger, named Lazarus, which lay at his gate full of ſores, deſiring to be refreſhed with the crummes which fell from the rich mans boorde, and no man gaue vnto him. The dogges came alſo, and licked his ſores. And it fortuned that the begger died, and was caried by the Angels into Abrahams boſome. The rich man alſo died, and was buried: and being in hell in torments, he lift vp his eyes, and ſawe Abraham a farre off, and Lazarus in his boſome, and he cryed, and ſaid, Father Abraham, haue mercie on me, and ſende Lazarus, that he may dip the tippe of his finger in water, to coole my tongue, for I am tormented in this flame. But Abraham ſaide, Sonne, remember that thou in thy life time receiueſt thy pleaſure, and contrariwiſe Lazarus receiued paine, but nowe he is comforted and thou art puniſhed. Beyonde all this, betweene vs and you there is a great ſpace ſet, ſo that they which woulde goe from hence to you, can not, neither may come from thence to vs. Thē he ſaid, I pray thee therfore father, ſend him to my fathers houſe (for I haue fiue brethren) for to warne them, leſt they come alſo into this place of torment. Abraham ſaide vnto him, They haue Moſes and the Prophets, let them heare them. And he ſaid, Nay father Abraham, but if one come vnto them from the dead, they will repent. He ſaide vnto him, If they heare not Moſes and the Prophets, neither will they beleeue though one roſe from death againe.

The ſecond Sunday after Trinitie.

¶ *The ſecond Sunday after Trinitie.*

The Collect.

Ord make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer faileſt to helpe & gouerne them whom ou doeſt bring vp in thy ſtedfaſt loue. Graunt this, &c.

The Epiſtle.

Arueile not, my brethren, though the worlde hate you. We *1. Iohn 3.*
knowe that we are tranſlated from death vnto life, becauſe e loue the brethren. He that loueth not his brother, abideth death. Whoſoeuer hateth his brother, is a manſlear: and ye ow that no manſlear hath eternall life abiding in him. Here- perceiue we loue, becauſe he gaue his life for vs, and we ght to giue our liues for the brethren. But who ſo hath this orlds good, and ſeeth his brother haue neede, and ſhutteth vp s compaſsion from him, howe dwelleth the loue of God in m? My babes, let vs not loue in worde, neither in tongue: but deede, & in veritie. Hereby we knowe, that we are of the ve- ie, and can quiet our hearts before him. For if our heart con- mne vs, God is greater then our heart, and knoweth al things. earely beloued, if our heart condemne vs not, then haue we uſt to Godward, and whatſoeuer we aske, we receiue of him, cauſe we keepe his commandements, and doe thoſe thinges hich are pleaſant in his ſight: and this is his commandement, at we beleeue on the name of his Sonne Ieſus Chriſt, and ue one another, as he gaue commaundement. And he that epeth his commandements, dwelleth in him, and he in him: d hereby we knowe that he abideth in vs, euen by the ſpirit hich he hath giuen vs.

The Goſpel.

Certaine man ordeined a great ſupper, & bade many, & ſent *Luke 14.*
his ſeruant at ſupper time, to ſay to them that were bidden, ome, for all things are now ready. And they all at once began make excuſe. The firſt ſaid vnto him, I haue bought a Farme, d I muſt needes go & ſee it, I pray thee haue me excuſed. And nother ſaid, I haue bought fiue yoke of oxen, and I go to proue em, I pray thee haue me excuſed. And another ſaide, I haue aried a wife, and therefore I cannot come. And the ſeruant turned, and brought his maſter worde againe thereof. Then s the goodman of the houſe diſpleaſed, & ſaide to his ſeruant, oe out quickly into the ſtreetes, and quarters of the citie, and ing in hither the poore, and feeble, and the halt, and blinde. nd the ſeruant ſaid, Lord, it is done as thou haſt commanded, d yet there is roome. And the Lord ſaid vnto the ſeruant, Goe ut into the high wayes and hedges, and compel them to come , that my houſe may be filled: For I ſay vnto you, that none of eſe men which were bidden, ſhall taſte of my ſupper.

¶ *The*

¶ *The third Sunday after Trinitie.*

The Collect.

LOrd, we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an heartie desire to pray, graunt that by the mighty aide we may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. SVbmit your selues euery man one to another, knit your selues together in lowlines of mind: For God resisteth the proude and giueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watch: for your aduersarie the deuil, as a roaring Lion, walketh about, seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesu, shall his owne selfe (after that ye haue suffered a little affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luke 15. THen resorted vnto him all the Publicans and sinners, for to heare him. And the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them. But he put foorth this parable vnto them, saying, What man among you, hauing an hundred sheepe (if he lose one of them) doeth not leaue nintie and nine in the wildernesse, and goeth after that which is lost, vntill he finde it? And when he hath founde it, he layeth it on his shoulders with ioy: and assoone as he commeth home he calleth together his louers and neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which neede no repentance. Either what woman, hauing tenne groates (if she lose one) doth not light a candle, & sweepe the house, and seeke diligently till she finde it? And when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ *The fourth Sunday after Trinitie.*

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy, increase & multiplie vpon vs thy mercie, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall: Graunt this heauenly Father, for Iesus Christ his sake our Lord. Amen.

The Epistle.

I Suppose that the afflictions of this life, are not worthie of the glory which shalbe shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we know, that euery creature groneth with vs also, & trauileth in paine, euen vnto this time: not onely it, but we also which haue the first fruites of the spirit, mourne in our selues also, and waite for the adoption of the children of God, euen the deliuerance of our bodies. *Rom.8.*

The Gospel.

BE ye merciful, as your father also is merciful. Iudge not, & ye shal not be iudged. Condemne not, & ye shal not be condemned. Forgiue, & ye shalbe forgiuen. Giue, & it shalbe giuen vnto you, good measure, & pressed downe, and shaken together, and running ouer, shall men giue into your bosoms. For with the same measure that ye mete withall, shall other men mete to you againe. And he put forth a similitude vnto them, Can the blinde leade the blinde? Doe they not both fall into the ditch? The disciple is not aboue his master. Euery man shalbe perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Fiist thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye. *Luke 6.*

§ *The fiist Sunday after Trinitie.*

The Collect.

GRaunt Lorde we beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord. Amen.

The Epistle.

BE ye all of one minde, & of one heart, loue as brethren, be pitiful, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, euen that ye should be heires of the blessing. For he that doeth long after life, & loueth to see good dayes, let him refraine his tongue from euil, & his lips, that they speake no guile. Let him eschew euil & doe good, let him seeke peace & ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord *1.Pet.2.*

is ouer them that doe euil. Moreouer, who is he that will harme you, if ye followe that which is good? Yea, happy are ye if any trouble happen vnto you for righteousnes sake. Be not ye afraid for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

Luke 5. IT came to passe, that (when the people preassed vpon him to heare the word of God) he stood by the lake of Genezareth, & saw two ships stand by the lakes side, but the fishermen were gone out of them, & were washing their nets. And he entred into one of ỹ ships (which perteined to Simon) & prayed him that he would thrust out a litle from the land. And he sate downe, & taught the people out of the ship. When he had left speaking, he said vnto Simon, Launch out in the deepe, and let slip your nets, to make a draught. And Simon answered & said vnto him, Master, we haue laboured all night, & haue taken nothing: Nenertheless, at thy commandement I will loose foorth the net. And when they had so done, they incloſed a great multitude of fishes, but their net brake: and they beckened to their fellowes (which were in the other ship) that they should come and helpe them. And they came, & filled both ships that they sunke again. When Simon Peter sawe this, he fell downe at Iesus knees, saying, Lord, go from me, for I am a sinfull man. For he was astonied, & all that were with him, at the draught of fishes which they had taken: & so was also Iames & Iohn the sonnes of Zebedee, which were partners with Simō. And Iesus said vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

¶ *The sixt Sunday after Trinitie.*

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in al things, may obteine thy prōmises, which exceede all that we can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6. KNowe ye not, that all we which are baptized in Iesus Christ, are baptized to die with him? We are buried then with him by baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, euen so we also should walke in a new life. For if we be grafted in death like vnto him, euen so shal we be partakers of the holy resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might vtterly be destroied, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified frō sinne. Wherefore, if we be dead with Christ, we beleeue that we shal also

also liue with him: knowing that Christ being rayſed from death, dieth no more. Death hath no more power ouer him. For as touching that he dyed, he dyed concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne: but are aliue vnto God, through Iesus Christ our Lord.

The Gospel.

IEsus sayd vnto his disciples, except your righteousnesse exceede the righteousnes of the Scribes & Pharisees, ye can not enter into the kingdome of heauen. Ye haue heard that it was said vnto them of olde time, Thou shalt not kill: whosoeuer killeth, shall be in danger of iudgement. But I say vnto you, that whosoeuer is angrie with his brother (vnaduisedly) shalbe in danger of iudgement. And whosoeuer sayth vnto his brother, *Racha*, shalbe in danger of a counsell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offereſt thy gift at the altar, and there remembreſt that thy brother hath ought against thee, leaue there thine offering before the altar, and go thy way firſt, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickly, while thou art in the way with him, leaſt at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the miniſter, and then thou be caſt into priſon: Verely I say vnto thee, thou shalt not come out thence, till thou haſt payed the vttermoſt farthing. *Mat. 5.*

¶ *The ſeuenth Sunday after Trinitie.*

The Collect.

LOrd of all power & might, which art the Authour & giuer of all good things graffe in our hearts the loue of thy name, increaſe in vs true religion, nouriſh vs with all goodnes, & of thy great mercy keepe vs in ȳ ſame, through Ieſus Chriſt our Lord.

The Epiſtle.

ISpeake groſly, becauſe of the infirmitie of your fleſh. As ye haue giuen your members ſeruants to vncleannes, and to iniquitie (from one iniquitie to another) euen ſo nowe, giue ouer your members ſeruants vnto righteouſneſſe, that ye may be ſanctified. For when ye were ſeruants of ſinne, ye were voyde of righteouſneſſe. What fruite had ye then in thoſe things, whereof ye are now aſhamed? For the ende of thoſe things is death. But nowe are ye deliuered from ſinne, and made the ſeruants of God, and haue your fruite to be ſanctified, and the end euerlaſting life. For the reward of ſinne is death, but eternall life is the gift of God through Ieſus Chriſt our Lord. *Rom. 6.*

The Goſpel.

IN thoſe dayes, when there was a very great companie, and had nothing to eate, Ieſus called his diſciples vnto him, and *Mar. 8.*

sayd vnto them, I haue compassion on the people, because they
haue bene now with me three dayes, and haue nothing to eate,
and if I send them away fasting to their owne houses, they shall
faint by the way: for diuers of them came from farre. And his
disciples answered him, Where should a man haue bread here
in the wildernes, to satisfie these? And he asked them, Howe
many loaues haue ye? They sayd, seuen. And he commanded the
people to sit downe on the ground. And hee tooke the seuen
loaues, & when he had giuen thankes, he brake, & gaue to his
disciples to set before them. And they did set them before the
people. And they had a few small fishes, & when he had blessed,
he commanded them also to be set before them. And they did
eate, and were sufficed. And they tooke vp of the broken meate
that was left, seuen baskets full. And they that did eate were
about foure thousand. And he sent them away.

¶ *The eight Sunday after Trinitie.*

The Collect.

GOd, whose prouidence is neuer deceiued, we humbly be-
seech thee, that thou wilt put away from vs all hurtfull
things, & giue those things which be profitable for vs, through
Iesus Christ our Lord.

The Epistle.

Rom.8. BRethren, we are detters, not to the flesh, to liue after ỹ flesh:
For if ye liue after the flesh, ye shall die. But if ye through
the spirit, doe mortifie the deedes of the body, ye shal liue. For
as many as are led by the spirit of God, they are the sonnes of
God. For ye haue not receiued the spirit of bondage to feare a-
ny more: but ye haue receiued the spirit of adoption, whereby
ye crie *Abba*, father. The same spirit certifieth our spirit, that
we are the sonnes of God. If we be sonnes, then are we also
heires, the heires (I meane) of God, and heires annexed with
Christ, if so be that we suffer with him, that we may also be glo-
rified together with him.

The Gospel.

Mat.7. BEware of false prophets, which come to you in sheepes clo-
thing, but inwardly they are rauening woolues: Ye shall
know them by their fruites. Doe men gather grapes of thornes?
or figges of thistles? Euen so, euery good tree bringeth foorth
good fruites: but a corrupt tree bringeth forth euill fruites. A
good tree can not bring foorth bad fruites, neither can a bad
tree bring foorth good fruites. Euery tree that bringeth not
foorth good fruite, is hewen downe, and cast into the fire.
Wherefore, by their fruites ye shall know them. Not euery one
that saith vnto me, Lord, Lord, shall enter into the kingdome of
heauen: but he that doth the wil of my father which is in hea-
uen, he shall enter into the kingdome of heauen.

¶ *The*

The ninth Sunday after Trinitie.

¶ The ninth Sunday after Trinitie.

The Collect.

GRaunt to vs Lord, we beseech thee, the spirit to thinke and doe alwayes such things as be rightfull, that we which can not be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

BRethren, I would not that ye should be ignorant, howe that our fathers were all vnder the cloude, & all passed through the sea, & were al baptized vnder Moses in the cloud, & in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernes. These are examples to vs, that we should not lust after euill thinges, as they lusted: and that ye should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, & rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fel in one day three and twentie thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, & were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whome the endes of the worlde are come vpon. Wherefore, let him that thinketh he standeth, take heede lest he fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithful, which shal not suffer you to be tempted aboue your strength, but shall in the midst of temptation make a way, that ye may be able to beare it. *1. Cor. 10.*

The Gospel.

IEsus sayd vnto his disciples, There was a certaine rich man which had a steward, & the same was accused vnto him, that he had wasted his goods. And he called him, and sayd vnto him, How is it that I heare this of thee? Giue accounts of thy stewardship, for thou mayest be no longer steward. The stewarde sayd within himselfe, What shall I doe? for my master taketh away from me the stewardship. I can not dig, and to begge I am ashamed. I wot what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when hee had called all his masters detters together, he saide vnto the first, Howe much owest thou vnto my master? And he sayd, An hundreth tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, & write fiftie. Then sayd hee to another, How much owest thou? And he sayd, An hundreth quarters of *Luke 16.*

wheate. He ſayd vnto him, Take thy bill, and write fonre ſcore. And the Lord commended the vniuſt ſteward, becauſe hee had done wiſely: For the children of this world, are in their nation wiſer then the children of light. And I ſay vnto you, Make you friends of the vnrighteous Mammon, that when ye ſhall haue neede, they may receiue you into euerlaſting habitations.

¶ The tenth Sunday after Trinitie.

The Collect.

LEt thy merciſull eares, O Lord, be open to the prayers of thy humble ſeruants: And that they may obteine their petitions, make them to aske ſuch things as ſhal pleaſe thee, through Ieſus Chriſt our Lord.

The Epiſtle.

1. Cor. 12. COncerning ſpirituall things, brethren, I would not haue you ignorant. Ye knowe that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto you, that no man ſpeaking by the ſpirit of God, defieth Ieſus. Alſo, no man can ſay that Ieſus is the Lorde, but by the holy Ghoſt. There are diuerſities of gifts, yet but one ſpirit. And there are differences of adminiſtrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the ſpirit is giuen to euery man to edifie withall. For to one is giuen through the ſpirit, the vtterance of wiſdome, to another is giuen the vtterance of knowledge by the ſame ſpirit, to another is giuen faith by the ſame ſpirit, to another the gift of healing by the ſame ſpirit, to another power to doe miracles, to another to prophecie, to another iudgement to diſcerne ſpirits, to another diuers tongues, to another the interpretation of tongues: And theſe all worketh the ſelfe ſame ſpirit, diuiding to euery man a ſeuerall gift, euen as he will.

The Goſpel.

Luke 19. AND when he was come neere to Hieruſalem, he behelde the citie, and wept on it, ſaying, If thou haddeſt knowen thoſe things which belong vnto thy peace, euen in this thy day, thou wouldeſt take heede: but nowe are they hid from thine eyes. For the dayes ſhall come vnto thee, that thine enemies ſhall caſt a banke about thee, and compaſſe thee round, and keepe thee in on euery ſide, & make thee euen with the ground, and thy children which are in thee: And they ſhall not leaue in thee one ſtone vpon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the Temple, and began to caſt out them that ſolde therein, and them that bought, ſaying vnto them, It is written, My houſe is the houſe of prayer, but ye haue made it a denne of theeues. And he taught dayly in the Temple.

¶ The

The eleuenth Sunday after Trinitie.

¶ *The eleuenth Sunday after Trinitie.*

The Collect.

GOd, which declareſt thy Almightie power, moſt chiefly in ſhewing mercie & pitie, giue vnto vs abundantly thy grace, that we running to thy promiſes, may be made partakers of thy heauenly treaſure, through Ieſus Chriſt our Lorde.

The Epiſtle.

BRethren, as pertaining to the Goſpel which I preached vnto you, which ye haue alſo accepted, & in the which ye continue, by the which ye are alſo ſaued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine. For firſt of all, I deliuered vnto you that which I receiued, howe that Chriſt died for our ſinnes, agreeing to the Scriptures: and that he was buried, & that he aroſe againe the third day, according to the Scriptures, & that he was ſeene of Cephas, then of the twelue. After that, he was ſeene of mo then fiue hundred brethren at once, of which many remaine vnto this day, & many are fallen aſleepe. After that appeared he to Iames, then to all the Apoſtles. And laſt of all, he was ſeene of me, as of one that was borne out of due time: For I am ỹ leaſt of ỹ Apoſtles, which am not worthy to be called an Apoſtle, becauſe I haue perſecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I or they, ſo we preached, & ſo ye haue beleeued. 1. Cor. 15.

The Goſpel.

CHriſt told this parable vnto certaine which truſted in them ſelues, that they were perfect, and deſpiſed other. Two men went vp into the Temple to pray, the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with him ſelfe: God I thanke thee, that I am not as other men are, extortioners, vniuſt, adulterers, or as this Publicane. I faſt twiſe in the weeke, I giue tithe of all that I poſſeſſe. And the Publicane ſtanding a farre off, would not lift vp his eyes to heauen, but ſmote his breſt, ſaying, God be mercifull to me a ſinner. I tell you, this man departed home to his houſe, iuſtified more then the other. For euery man that exalteth himſelfe, ſhalbe brought lowe: and he that humbleth himſelfe, ſhalbe exalted. Luke 18.

¶ *The twelfth Sunday after Trinitie.*

The Collect.

ALmightie & euerlaſting God, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either we deſire or deſerue: powre downe vpon vs the abundance of thy mercie, forgiuing vs thoſe thinges whereof our conſcience is afrayd, and giuing vnto vs that, that our prayer dare

not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 4. SVch trust haue we through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. If the ministration of death, through the letters figured in stones was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of his countenance (which glorie is done away:) why shall not the ministration of the spirit be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnes exceede in glorie.

The Gospel.

Mar. 7. IEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the middes of the coastes of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speach, and they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spit, & touched his tongue, and looked vp to heauen, and sighed, and sayd vnto him, *Ephata*, that is to say, Be opened. And streightway his eares were opened, and the string of his tongue was loosed, and he spake playne. And he commanded them that they should tell no mā. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

¶ *The thirteenth Sunday after Trinitie.*

The Collect.

ALmightie and merciful God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: graunt, we beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to atteine the same, through Iesus Christ our Lord.

The Epistle.

Gal. 3. TO Abraham and his seede were the promises made. He saith not, In his seedes, as many: but, In thy seede, as of one, which is Christ. This I say, that the lawe which began afterward beyond foure hundred and thirtie yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the law, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The law was added because of transgression (till the seede came, to whom

om the promise was made) and it was ordeined by Angels in
e hande of a mediatour. A mediatour is not a mediatour of
e: but God is one. Is the lawe then against the promise of
d? God forbid. For if there had beene a lawe giuen, which
uld haue giuen life, then no doubt righteousnes should haue
me by the lawe. But the Scripture concludeth all thinges vn-
r sinne, that the promise by the faith of Iesus Christ, shoulde
giuen to them that beleeue.

The Gospel.

BLessed are the eyes which see the thinges that yee see. For I tell you that many Prophets and Kings haue desired to see those thinges which yee see, and haue not seene them, & to heare those thinges which ye heare, and haue not heard them. And beholde, a certaine Lawyer stoode vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? He sayde vnto him, What is written in the Lawe? Howe readest thou? And hee answered, and sayd, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee sayde vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himself, sayd vnto Iesus, And who is my neighbour? Iesus answered, and said, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his raiment, and wounded him, & departed, leauing him halfe dead. And it chaunced, that there came downe a certaine priest that same way, and when he sawe him, he passed by. And likewise a Leuite (when hee went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he sawe him, hee had compassion on him, and went to, and bound vp his wounds, & powred in oyle and wine, and set him on his owne beast, & brought him to a common Inne, and made prouision for him. And on the morowe when hee departed, hee tooke out two pence, and gaue them to the host, and sayd vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which nowe of these three thinkest thou was neighbour vnto him y^t fell among the theeues? And he sayd vnto him, Hee that shewed mercy on him. Then sayde Iesus to him, Goe, and doe thou likewise. *Luke 10.*

¶ *The fourteenth Sunday after Trinitie.*

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope & charitie: and that wee may obteine that which thou doest promise, make vs to loue that which thou doest commaund, through Iesus Christ our Lord.

The

The Epistle.

Gal. 5. I Say, walke in the spirite, and fulfill not the lust of the flesh. For the flesh lusteth cõtrary to the spirit, and the spirit contrary to the flesh. These are cõtrary one to another, so yͤ ye can not do whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the lawe. The deedes of the flesh are manifest, which are these: adulterie, fornication, vncleannesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuying, murther, drunkennesse, gluttonie, and such like: Of the which I tell you before, as I haue tolde you in times past, that they which commit such things, shall not be inheritours of the kingdõ of God. Contrarily, the fruit of the spirite is loue, ioy, peace, long suffering, gentlenesse, goodnes, faithfulnes, meekenes, temperance: against such there is no lawe. They truely that are Christes haue crucified the flesh, with the affections and lustes.

The Gospel.

Luke 17. AND it chaunced, as Iesus went to Hierusalem, that he passed through Samaria, and Galilee. And as he entred into a certaine Towne, there met him ten men that were Lepers, which stood a farre off, and put forth their voyces, and saide, Iesus master, haue mercy vpon vs. When hee sawe them, hee sayde vnto them, Goe shewe your selues vnto the Priestes. And it came to passe, yͤ as they went, they were clẽsed. And one of them, when he saw that he was clensed, turned backe againe, & with a loude voyce praised God, and fell downe on his face at his feete, and gaue him thankes: and the same was a Samaritane. And Iesus answered, and saide, Are there not ten clensed? But where are those nine? There are not founde that returned againe to giue God praise, saue onely this stranger. And he sayde vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ *The xv. Sunday after Trinitie.*

The Collect.

KEepe wee beseech thee, O Lorde, thy Church with thy perpetuall mercie: and because the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and lead vs to all things profitable to our saluation, through Iesus Christ our Lorde.

The Epistle.

Gal. 6. YEe see how large a letter I haue written vnto you with mine owne hande. As many as desire with outward appearance to please carnally, the same constraine you to bee circumcised, onely least they shoulde suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the lawe, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified

vnto me, and I vnto the world. For in Christ Iesu, neither
circumcision auaileth any thing at all, nor vncircumcision, but
we creature. And as many as walke according vnto this
e, peace be on them, and mercy, and vpon Israel that perteih
to God. From henceforth let no man put me to businesse:
I beare in my body ȳ markes of the Lord Iesus. Brethren,
grace of our Lord Iesus Christ be with your spirit. Amen.

The Gospel.

NO man can serue two masters: for either hee shall hate the one, and loue the other, or els leane to the one, and despise the other. Yee cannot serue God and Mammon. Therefore I say to you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your body, what raiment yee shall put on. Is not the life more worth then meat? and the body more of value then raiment? Beholde the foules of the aire, for they sowe not, neither doe they reape, nor carie into the barnes, and your heauenly father feedeth them. Are ye not much better then they? Which of you (by taking careful thought) can adde one cubite vnto his stature? And why care yee for raiment? Consider the lilies of the field how they growe, they labour not, neither doe they spin: and yet I say vnto you, that euen Solomon in all his royaltie was not clothed like one of these. Wherefore, if God so clothe the grasse of the fielde (which though it stand to day, and to morow cast into the fornace) shal he not much more doe the same for you, O ye of litle faith? Therfore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these thinges doe the Gentiles seeke.) For your heauenly father knoweth that yee haue need of all these things. But rather seeke ye first the kingdom of God, and the righteousnesse thereof, and all these things shal be ministred vnto you. Care not then for the morowe, for the morowe day shall care for it selfe. Sufficient vnto the day is the trauaile thereof. *Mat. 6.*

¶ *The xvi. Sunday after Trinitie.*

The Collect.

GOde we beseech thee, let thy continuall pitie cleanse & defende thy congregation: and because it cannot continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

I Desire that ye faint not because of my tribulations, that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the father of our Lord Iesus Christ: which is father of all that is called father in heauen and in earth, that he would graunt you according to the riches of his glory, that ye may bee strengthened ẅ might by his spirite in the inner man, *Ephe. 3.*

that

that Christ may dwell in your hearts by faith, that yee be rooted and grounded in loue, might bee able to comprehend with all Saintes, what is the breadth, length, depth, and height, and to know the excellēt loue of the knowledge of Christ, that ye might be fulfilled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly, aboue all that wee aske or thinke, according to the power that worketh in vs, bee praise in the congregation by Christ Iesus, throughout all generations from time to time. Amen.

The Gospel.

Luke 7. AND it fortuned, that Iesus went into a citie called Naim, and many of his Disciples went with him, and much people. When he came nigh to the gate of the citie, beholde, there was a deade man caried out, which was the onely sonne of his mother, and shee was a widowe, and much people of the citie was with her. And when the Lorde sawe her, he had compassion on her, and sayd vnto her, Weepe not. And he came nigh, and touched the coffin: And they that bare him, stood stil. And he said, Young man, I say vnto thee, Arise. And hee that was dead, sate vp, and began to speake: and hee deliuered him to his mother. And there came a feare on thē al, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, & God hath visited his people. And this rumour of him wēt forth throughout all Iurie, and throughout all the regions which lie round about.

¶ The xvii. Sunday after Trinitie.

The Collect.

LOrde, we pray thee, that thy grace may alwaies preuent and followe vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

Ephes. 4. I (Which am a prisoner of the Lorde) exhort you, that ye walke worthy of the vocation wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirit through the bond of peace, being one body and one spirite, euen as yee are called in one hope of your calling. Let there be but one Lorde, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all.

The Gospel.

Luke 14. IT chanced, that Iesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, & they watched him. And beholde, there was a certaine man before him, which had the dropsie. And Iesus answered, & spake vnto the lawyers and Pharisees, saying, Is it lawful to heale on the Sabboth day?

And

they belde their peace. And he tooke him, and healed him, let him goe, and answered them, saying, Which of you shall e an asse or an oxe fallen into a pitte, and will not straight- pull him out on the Sabboth day? And they coulde not an- e him againe to these things. Hee put foorth also a simili- e to the ghests, when he marked how they preassed to be in highest roomes, and sayd vnto them, When thou art bidden wedding of any man, sit not downe in the highest roome, t a more honourable man then thou be bidden of him, & he tbade him and thee) come and say to thee, Giue this man me, and thou begin with shame to take the lowest roome. rather when thou art bidden, goe and sitte in the lowest me, that when he that bade thee commeth, he may say vnto e, Friende, sit vp higher: then shalt thou haue worship in the sence of them that sit at meat with thee. For whosoeuer ex- eth himselfe, shall bee brought lowe, and hee that humbleth selfe, shall be exalted.

¶ *The xviii. Sunday after Trinitie.*

The Collect.

Ord, we beseech thee, graunt thy people grace to auoide the infections of the deuill, & with pure heart and minde to fol- we thee the onely God, through Iesus Christ our Lord.

The Epistle.

Thanke my God alwaies on your behalfe, for ỹ grace of God 1. Cor. 1.
which is giuen you by Iesus Christ, that in all things yee are de rich by him, in all vtterance, and in all knowledge, by the ich thinges the testimonie of Iesus Christ was confirmed in u, so that yee are behinde in no gift, waiting for the appea- g of our Lorde Iesus Christ, which also shall strengthen you the ende, that yee may be blameleese in the day of the com- ng of our Lord Iesus Christ.

The Gospel.

VHen the Pharisees had heard that Iesus had put the Sad- Mat. 22.
ducees to silence, they came together, and one of them which was a Doctour of lawe) asked him a question, tempting m, and saying, Master, which is the greatest commaundement the lawe? Iesus sayd vnto him, Thou shalt loue the Lorde thy od with all thy heart, and with all thy soule, and with all thy inde. This is the first and greatest commaundement. And the econd is like vnto it, Thou shalt loue thy neighbor as thy self. n these two commaundements hang all the lawe and the Pro- hets. While the Pharisees were gathered together, Iesus asked hem, saying, What thinke yee of Christ? Whose sonne is hee? hey sayd vnto him, The sonne of Dauid He sayde vnto them, lowe then doeth Dauid in spirite call him Lorde, saying, The ord said vnto my Lord, Sit thou on my right hande, til I make

thine

thine enemies thy footestole? If Dauid then cal him Lord, how is he then his sonne? And no man was able to answere him a thing, neither durst any man from that day forth aske him any moe questions.

¶ *The xix. Sunday after Trinitie.*

The Collect.

O God, for as much as without thee we are not able to please thee, graūt that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

Ephe. 4. THis I say, and testifie through the Lord, that yee henceforth walke not as other Gentiles walke, in vanitie of their mind, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, because of the blindnes of their hearts, which being past repentance, haue giuen thēselues ouer vnto wantonnes, to worke all maner of vncleannes, euen with greedinesse. But ye haue not so learned Christ: If so be ye haue heard him, & haue ben taught in him, as the truth is in Iesus (as concerning the conuersation in times past) to lay from you the old man, which is corrupt according to the deceiueable lusts: to be renued also in the spirit of your mind, & to put on that new mā, which after God is created in righteousnes, & true holines. Wherfore, put away lying, & speake euery man trueth vnto his neighbour, for as much as we are mēbers one of another. Be angry, & sinne not: let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his handes the thing which is good, ye he may giue vnto him that needeth. Let no filthie communication proceede out of your mouth, but ye which is good to edifie withal, as it as neede is, ye it may minister grace vnto the hearers: & grieue not the holy spirit of God, by whom ye are sealed vnto the day of redemption. Let al bitternes, & fiercenes, & wrath, & roaring and cursed speaking be put away from you, with all maliciousnes. Be yee courteous one to another, merciful, forgiuing one another, euen as God for Christes sake hath forgiuen you.

The Gospel.

Mat. 9. IEsus entred into a ship, & passed ouer, & came into his owne citie: and behold, they brought to him a man sicke of the palsie, lying in a bed. And when Iesus sawe the faith of them, he saide to the sicke of the palsie, Sonne, bee of good cheare, thy sinnes be forgiuē thee. And behold, certaine of the Scribes sayd within themselues, This man blasphemeth. And when Iesus sawe their thoughts, he said, Wherfore thinke ye euil in your hearts? Whether is it easier to say, Thy sinnes bee forgiuen thee? or to say, Arise, and walke? But that yee may knowe that the sonne of

man

hath power to forgiue sinnes in earth: then sayeth hee to sicke of the palsie, Arise, take vp thy bedde, and goe vnto e house. And hee arose and departed to his house. But the ple that sawe it, marueiled and glorified God, which had gi- such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

Almighty & mercifull God, of thy bountifull goodnesse keepe rs from all things ỹ may hurt vs: that we being ready both body & soule, may with free hearts accomplish those things thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Ephe. 5.

Take heede therfore howe ye walke circũspectly, not as vn- wise, but as wise men, redeeming the time, because the daies euill. Wherefore, be yee not vnwise, but vnderstande what will of the Lorde is, and be not drunken with wine, where- is excesse: but be filled with the spirite, speaking vnto your nes in Psalmes and Hymnes, and spirituall songs, singing and king melodie to the Lorde in your heartes, giuing thankes wayes for all thinges vnto God the father, in the name of our rd Iesus Christ, submitting your selues one to another in the re of God.

The Gospel.

Mat. 22.

sus saide vnto his disciples, The kingdome of heauen is like nto a man that was a king, which made a marriage for his ne, and sent foorth his seruants to cal them that were biddē the wedding, and they would not come. Againe he sent forth her seruantes, saying, Tell them which are bidden, Beholde, I ue prepared my dinner, mine Oxē and my fatlings are killed, d al things are ready, come vnto the mariage. But they made ht of it, & went their wayes, one to his farme place, another his marchandize, and the remnant tooke his seruantes, and reated them shamefully, and slewe them. But when the king ard thereof, he was wroth, and sent foorth his men of warre, d destroied those murtherers, and burnt vp their citie. Then yd he to his seruants, The marriage in deede is prepared, but ey which were bidden, were not worthy. Goe ye therfore out to the high waies, and as many as yee finde, bid them to the arriage. And the seruants went forth into the high waies, and athered together all, as many as they coulde finde, both good nd bad: and the wedding was furnished with ghestes. Then the ng came in to see the ghestes, and when he spied there a man hich had not on a wedding garment, he said vnto him, Friend, owe camest thou in hither, not hauing a wedding garment? nd hee was euen speachlesse. Then sayde the king to the mini- ters, Take and binde him hand & foote, and cast him into vtter

darke-

darkeneſſe, there ſhall be weeping and gnaſhing of teeth. For many be called, but fewe are choſen.

¶ *The xxi. Sunday after Trinitie.*

The Collect.

GRaunt we beſeech thee mercifull Lord, to thy faithfull people, pardon & peace, that they may be clenſed from all their ſinnes, and ſerue thee with a quiet minde, through Ieſus Chriſt our Lord.

The Epiſtle.

Epheſ.6. MY brethren, bee ſtrong through the Lorde, and through the power of his might. Put on al the armour of God, ỹ ye may ſtand againſt al the aſſaults of the deuil. For we wreſtle not againſt blood and fleſh, but againſt rule, againſt power, againſt worldlye rulers, euen gouernours of the darkeneſſe of this world, againſt ſpiritual craftines in heauenly things. Wherefore take vnto you the whole armour of God, that yee may be able to reſiſt in the euill day, and ſtand perfect in all things. Stand therefore, and your loynes girde with the trueth, hauing on the breſtplate of righteouſnes, and hauing ſhoes on your feete, that yee may be prepared for the Goſpel of peace. Aboue all, take you the ſhield of faith, wherewith ye may quench all the fiery darts of the wicked: and take the helmet of ſaluation, and the ſworde of the ſpirite, which is the worde of God. And prayers waies with all maner praier and ſupplication in the ſpirite, and watch thereunto with al inſtance & ſupplication, for al Saincts and for mee, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the ſecretes of the Goſpell (whereof I am a meſſenger in bondes) that therein I may ſpeake freely, as I ought to ſpeake.

The Goſpel.

Iohn 4. THere was a certaine Ruler, whoſe ſonne was ſicke at Capernaum. As ſoone as the ſame heard ỹ Ieſus was come out of Iurie into Galilee, he went vnto him, and beſought him that he would come downe & heale his ſonne: for hee was euen at the poynt of death. Then ſaid Ieſus vnto him, Except yee ſee ſignes and wonders, yee will not beleeue. The ruler ſaid vnto him, Sir, come downe or euer ỹ my ſonne die. Ieſus ſaide vnto him, Go thy way, thy ſonne liueth. The man beleeued the word ỹ Ieſus had ſpoken vnto him, and he went his way. And as he was going downe, the ſeruants mette him, and tolde him, ſaying, Thy ſonne liueth. Then enquired he of them the houre when hee began to amend. And they ſaid vnto him, Yeſterday at ỹ ſeuenth houre the feuer left him. So the father knewe ỹ it was the ſame houre in the which Ieſus ſaide vnto him, Thy ſonne liueth. And he beleeued, and all his houſhold. This is againe the ſecond miracle that Ieſus did, when he was come out of Iurie into Galilee.

¶ *The*

¶ *The xxii. Sunday after Trinitie.*

The Collect.

LOrde we beseeche thee to keepe thy housholde the Church in continuall godlines, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

IThanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the felowship of the Gospel, from the first day vntill nowe: and am surely certified of this, that he which hath begun a good worke in you, shall performe it, vntill the day of Iesus Christ, as it becommeth me that I should so iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bondes, and in the defending and establishing of the Gospel. For God is my recorde, howe greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may encrease yet more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnes, which commeth by Iesus Christ, vnto the glorie and praise of God. *Philip.1.*

The Gospel.

PEter said vnto Iesus, Lord, howe oft shall I forgiue my brother if he sinne against me? till seuen times? Iesus saith vnto him, I say not vnto thee vntill seuen times: but seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which would take accounts of his seruants. And whē he had begun to recken, one was brought vnto him, which ought him tenne thousande talents: but forasmuch as he was not able to pay, his Lorde commaunded him to be solde, and his wife and children, and all that hee had, and paiment to be made. The seruant fell downe, and besought him, saying, Syr, haue patience with me, and I will pay thee all. Then had the Lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his felowes, which ought him an hundred pence: and he layde handes on him, and tooke him by the throte, saying, Pay that thou owest. And his felow fell downe, and besought him, saying, Haue patience with me, and I will pay thee all. And hee would not, but went & cast him into prison, till he should pay the debt. So when his felowes saw what was done, they were very sory, & came and told vnto their Lord all that had happened. Then his Lord called him, and said vnto him, O thou vngratious seruant, *Matt.18.*

I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compasion on thy fellow, euen as I had pitie on thee? And his Lorde was wroth, and deliuered him to the Gailers, til he should pay all that was due vnto him. So likewise shall my heauenly Father do also vnto you, if ye from your heartes forgiue not (euery one his brother) their trespasses.

¶ The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the authour of all godlinesse, be readie to heare the deuoute prayers of the Church: and graunt that those things which we aske faithfully, we may obteine effectually, through Iesus Christ our Lord.

The Epistle.

Phil. 3. BRethren, be followers together of mee, and looke on them which walke euen so as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and nowe tell you weeping) that they are the enemies of the crosse of Christ, whose ende is damnation, whose bellie is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lorde Iesus Christ, which shall change our vile body, that hee may make it like vnto his glorious body, according to the working whereby he is able also to subdue all things vnto himselfe.

The Gospel.

Matt. 22. THen the Pharisees went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herodes seruants, saying, Master, we knowe that thou art true, and teacheste the way of God truely, neither careste thou for any man, for thou regardest not the outwarde appearance of men. Tell vs therefore, howe thinkest thou? Is it lawful that tribute be giuen vnto Ceasar, or not? But Iesus perceiuing their wickednesse, saide, Why tempt ye mee ye hypocrites? shewe me the tribute money. And they tooke him a penie, and he said vnto them, Whose is this image and superscription? They said vnto him, Ceasars. Then said he vnto them, Giue therefore vnto Ceasar, the things which are Ceasars, and vnto God, those thinges which are Gods. When they heard these wordes, they marueiled, and left him, and went their way.

¶ The xxiiii. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee assoile thy people from their offences, that through thy bountifull goodnesse, we may be deliuered from the bondes of all those sinnes which by our frailtie wee haue committed. Graunt this, &c.

The

The Epistle.

WE giue thankes to God the Father of our Lorde Iesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Iesus, and of the loue which ye beare to all Saintes, for the hopes sake which is laide vp in store for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the worlde, and is fruitfull, as it is also among you, from the day in the which yee heard of it, and had experience in the grace of God, through the truth, as ye learned of Epaphra our deare fellowe seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue, which ye haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceassed to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisdome and spirituall vnderstanding, that ye might walke worthy of the Lord, that in all thinges ye may please, being fruitefull in all good workes, and increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meete to be partakers of the inheritance of Saints in light. *Coloss. 1.*

The Gospel.

WHiles Iesus spake vnto the people, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is euen nowe deceassed, but come and lay thy hand vpon her, and she shall liue. And Iesus arose, and folowed him, and so did his disciples. And beholde, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the hemme of his vesture. For she said within her self, If I may touch but euen his vesture onely, I shall be safe. But Iesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the Rulers house, & saw the minstrels & people making a noise, he said vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But whē the people were put foorth, he went in, and tooke her by the hand, and saide, Damosel, arise. And the damosel arose. And this noise was abroad in all that land. *Matt. 11.*

¶ *The xxv. Sunday after Trinitie.*

The Collect.

STirre vp, we beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing foorth the fruite of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lord.

The Epistle.

Iere.23. BEholde, the time commeth, saith the Lorde, that I will raise vp the righteous branche of Dauid, which King shall beare rule, and he shall prosper with wisdome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the name that they shall call him, euen the Lord our righteousnesse. And therefore beholde, the time commeth, saith the Lorde, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the lande of Egypt: but, The Lorde liueth, which brought forth & led the seede of the house of Israel out of the Northland, and from all countries where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. WHen Iesus lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, whence shall we bye bread, that these may eate? This he saide to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundreth peny worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) said vnto him, There is a lad here, which hath fiue barley loaues & two fishes, but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the mē sate down, in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to his Disciples, and the Disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, hee saith vnto his Disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

¶ *If there be any mo Sundayes before Aduent Sunday, to supply the same, shalbe taken the sernice of some of those Sundeyes that were omitted betweene the Epiphanie and Septuagesima.*

¶ *On Saint Andrewes day.*

The Collect.

ALmightie God, which diddest giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, and folowed him without delay: Graunt vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to folow thy holy commandements, through the same Iesus Christ our Lord.

The

On Saint Andrewes day.

The Epistle.

IF thou knowledge with thy mouth that Iesus is the Lorde, and beleeue in thy heart that GOD rayſed him vp from death, thou ſhalt be ſafe. For to beleeue with the heart, inſtifieth: and to knowledge with the mouth, maketh a man ſafe. For the Scripture ſaith, Whoſoeuer beleeueth on him, ſhall not be confounded. There is no difference betweene the Iewe and the Gentile: for one is Lorde of all, which is riche vnto all that call vpon him. For whoſoeuer doeth call on the Name of the Lorde, ſhall be ſafe. How then ſhall they call on him, on whome they haue not beleeued? Howe ſhall they beleeue on him, of whome they haue not heard? howe ſhall they heare without a preacher? And howe ſhall they preach without they be ſent? As it is written, Howe beautifull are the feete of them which bring tidings of peace, and bring tidings of good thinges? But they haue not all obeyed to the Goſpel. For Eſai ſaith, Lorde, who hath beleeued our ſayings? So then, faith cõmeth by hearing, and hearing commeth by the worde of God. But I aske, Haue they not heard? No doubt, their ſound went out into all landes, and their wordes into the endes of the world. But I demaunde, whether Iſrael did knowe or not? Firſt Moſes ſaith, I wil prouoke you to enuie by them that are no people, by a fooliſh nation I will anger you. Eſai after that is bolde, and ſaith, I am found of them that ſought me not, I am manifeſt vnto them that asked not after me. But againſt Iſrael he ſaith, All day long haue I ſtretched foorth my hands vnto a people that beleeueth not, but ſpeaketh againſt me. *Rom. 10.*

The Goſpel.

AS Ieſus walked by the ſea of Galilee, he ſawe two brethren, Simon which was called Peter, and Andrewe his brother, caſting a nette into the ſea, (for they were fiſhers.) And he ſaith vnto them, Followe me, and I will make you to become fiſhers of men. And they ſtraightway left their nettes, and followed him. And when he was gone foorth from thence, he ſawe other two brethren, Iames the ſonne of Zebedee, and Iohn his brother in the ſhippe with Zebedee their father, mending their nettes, and he called them: and they immediatly left the ſhippe and their father, and followed him. *Matth. 4.*

¶ *On Saint Thomas day.*

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, diddeſt ſuffer thy holy Apoſtle Thomas to be doubtfull in thy ſonnes reſurrection: Graunt vs ſo perfectly and without all doubt to beleeue in thy Sonne Ieſus Chriſt, that our faith in thy ſight neuer be reproued. Heare vs, O Lord, through the ſame Ieſus Chriſt, to whom with thee, &c.

The Epistle.

Ephe.2. NOwe ye are not strangers, nor forreyners, but citizens with the Saintes, and of the housholde of God, and are built vp. on the foundation of the Apostles and Prophetes, Iesus Christ himselfe being the head corner stone: in whome what building soeuer is coupled together, it groweth vnto an holy temple of the Lord, in whome ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Iohn 20. THomas one of the twelue, which is called Didymus, was not with them when Iesus came. The other disciples therefore said vnto him, We haue seene the Lord. But he said vnto them, Except I see in his handes the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stoode in the midst, and sayde, Peace be vnto you. And after that, he said to Thomas, Bring thy finger hither, and see my handes, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and said vnto him, My Lord, and my God. Iesus saide vnto him, Thomas, because thou hast seene mee, thou hast beleeued: blessed are they that haue not seene, & yet haue beleeued. And many other signes truly did Iesus in the presence of his disciples, which are not writtē in this booke. These are written, that ye might beleeue, that Iesus Christ is the Sōne of God, and that (in beleeuing) ye might haue life through his Name.

¶ *The Conuersion of S. Paul.*

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul: Graunt we beseech thee, that we which haue his wonderfull conuersion in remembrance, may folow and fulfill thy holy doctrine that he taught, through Iesus Christ our Lord.

The Epistle.

Actes 9. AND Saul yet breathing out threatnings & slaughter against the Disciples of the Lord, went vnto the high Priest, and desired of him letters to cary to *Damasco*, to the Synagogues, that if hee founde any of this way (were they men or women) hee might bring them bound to Hierusalem. And when hee iourneyed, it fortuned, that as hee was come nigh to *Damasco*, suddenly there shined rounde about him a light from heauen, and he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And he said, What art thou, Lorde? And the Lord said, I am Iesus, whom thou persecutest. It is hard

for

for thee to kicke against the pricke. And he both trembling and astonied, said, Lord, what wilt thou haue me to do? And ỹ Lord said vnto him, Arise, & go into the citie, and it shalbe tolde thee what thou must do. The men which iourneyed with him, stoode amazed, hearing a voyce, but seeing no man. And Saul arose frō the earth, and when he opened his eyes, he saw no man. But they led him by the hand, & brought him into *Damasco*. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at *Damasco*, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him, Arise, & goe into the streete which is called Streight, & seeke in the house of Iudas, after one called Saul of Tharsus. For behold, he prayeth, & hath seene in a vision a man named Ananias, cōming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euil he hath done to thy Saintes at Hierusalem. And here he hath authoritie of the high Priestes, to binde all that call on thy name. The Lord said vnto him, Go thy way, for he is a chosen vessel vnto me, to beare my name before the Gentiles, & Kings, and the children of Israel: For I wil shew him how great things he must suffer for my names sake. And Ananias went his way, & entred into the house, and put his hands on him, & said, Brother Saul, the Lorde that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes, as it had bene scales, & he receiued sight, & arose, and was baptized, & receiued meate, and was comforted. Then was Saul certaine dayes with the disciples which were at *Damasco*: and straightway he preached Christ in the Synagogues, how that he was the Sōne of God. But all that heard him, were amazed, and said, Is not this he that spoiled them which called on this name in Hierusalem, and came hither for that intent, that he might bring them bounde vnto the high Priestes? But Saul increased the more in strength, and confounded the Iewes which dwelt at *Damasco*, affirming that this was very Christ.

The Gospel.

PEter answered, & said vnto Iesus, Behold, we haue forsakē all, and folowed thee, what shal we haue therefore? Iesus said vnto them, Verely I say vnto you, that when ỹ Sonne of man shal sit in the seate of his maiestie, ye that haue folowed me in ỹ regeneration, shal sit also vpō twelue seates, & iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, shal receiue an hundred fold, & shall inherit euerlasting life. But many ỹ are first shalbe last, & the last shalbe first. *Matth.19.*

¶ *The Purification of S. Marie the Virgin.*

The Collect.

ALmightie & euerlasting God, we humbly beseech thy maiestie, that as thy only begotten Sõne was this day presented in the Temple in substãce of our flesh: so graunt that we may be presented vnto thee with pure & cleare mindes, by Iesus Christ our Lord.

The Epistle.

¶ The same that is for the Sunday.

The Gospel.

Luke 2. WHen the time of their purification (after the Lawe of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the lawe of the Lorde, Euery manchilde that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is saide in the lawe of the Lord) a payre of Turtle Doues, or two yong Pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that hee should not see death, except he first sawe the Lord Christ. And he came by inspiration into the Temple.

¶ *On Saint Matthias day.*

The Collect.

ALmightie God, which in the place of the traitour Iudas didest chuse thy faithfull seruant Matthias, to be of the number of thy twelue Apostles: Graunt that thy Church, being alwayes preserued from false apostles, may be ordered & guided by faithfull and true pastours, through Iesus Christ our Lord.

The Epistle.

Actes 1. IN those dayes Peter stoode vp in the mids of the disciples, and saide, (The number of names that were together, were about an hundred and twentie) Ye men and brethren, this Scripture must needes haue bene fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Iudas, which was guide to them that tooke Iesus. For he was numbred with vs & had obteined felowship in this ministration. And the same hath nowe possessed a plat of ground with the rewarde of iniquitie, and when hee was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same field is called in their mother tongue, *Acheldama*, that is to say, The bloodie fielde. For it is written in the booke of the Psalmes, His habitation be voyde, and no man bee dwelling therein, and his bishopricke let an other take. Wherefore, of these men which haue companied with vs all the time that the Lord Iesus had all his conuersation among vs, beginning at the baptisme of Iohn,

vnto

to that ſame day that he was taken vp frō vs) muſt one be ordained to be a witnes with vs of his reſurrection. And they appointed two: Ioſeph, which is called Barſabas (whoſe ſurname was Iuſtus) & Matthias. And when they prayed, they ſaid, Thou Lorde, which knoweſt the heartes of all men, ſhewe whether of theſe two thou haſt choſen, that he may take the roome of this miniſtration and Apoſtleſhip, from which Iudas by tranſgreſſion fell, that he might goe into his owne place. And they gaue forth their lottes, and the lot fell on Matthias, and he was counted with the eleuen Apoſtles.

The Goſpel.

IN that time Ieſus anſwered, and ſaid, I thanke thee (O Father) Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt ſhewed them vnto babes: Euen ſo Father, euen ſo was it thy good pleaſure. All things are geuen vnto me of my Father: And no man knoweth the Sonne, but the Father: neither knoweth any man the Father, ſaue the Sonne, and he to whomſoeuer the Sonne will open him. Come vnto me all ye that labour and are laden, and I will eaſe you. Take my yoke vpon you, and learne of me: for I am meeke and lowly in heart, and ye ſhall finde reſt vnto your ſoules: for my yoke is eaſie, and my burthen is light. *Matth. 11.*

¶ The Annunciation of the Virgin Marie.

The Collect.

WE beſeech thee Lord, powre thy grace into our hearts, that as we haue knowen Chriſt thy Sonnes incarnation by the meſſage of an Angel, ſo by his croſſe and paſſion we may be brought vnto the glorie of his reſurrection, through the ſame Chriſt our Lord.

The Epiſtle.

GOd ſpake once againe to Ahaz, ſaying, Require a token of the Lord thy God, whether it be towarde the depth beneath, or toward the height aboue. Then ſaid Ahaz, I will require none, neither wil I tempt the Lord. And he ſaid, Hearken to, ye of the houſe of Dauid: Is it not ynough for you that ye be grieuous vnto men, but ye muſt grieue my God alſo? And therefore the Lord ſhall giue you a token: Behold, a virgin ſhall conceiue, and beare a ſonne, and thou his mother ſhalt call his name *Emmanuel*. Butter and honie ſhall he eate, that he may knowe to refuſe the euill, and chuſe the good. *Eſai 7.*

The Goſpel.

AND in the ſixt moneth, the Angel Gabriel was ſent frō God, vnto a citie of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Ioſeph, of the houſe of Dauid, and the virgins name was Marie. And the Angel went in vnto her, and ſaid, Haile full of grace, the Lord is with thee, bleſſed art thou *Luke 1.*

among

among women. When she sawe him, she was abashed at his sa-
ing, & cast in her mind what maner of salutation that should be.
And ¶ Angel said vnto her, Feare not Marie, for thou hast found
grace with God: beholde, thou shalt conceiue in thy wombe
and beare a sonne, and shalt cal his name Iesus. He shalbe great,
and shalbe called the Sonne of the Highest. And the Lord God
shall giue vnto him the seat of his father Dauid, and he shall
reigne ouer the house of Iacob for euer, and of his kingdome
there shall be none ende. Then said Marie to the Angel, How
shall this be, seeing I know not a man? And the Angel answered
and said vnto her, The holy Ghost shall come vpon thee, and the
power of the Highest shall ouershadowe thee. Therefore also
that holy thing which shalbe borne, shalbe called the Sonne of
God. And beholde, thy cousin Elizabeth, she hath also conce-
ued a sonne in her age, and this is the sixt moneth, which was
called barren: for with God nothing shalbe vnpossible. And
Marie said, Behold the handmaid of the Lord, be it vnto me ac-
cording to thy worde. And the Angel departed from her.

¶ *On Saint Markes day.*

The Collect.

ALmightie God, which hast instructed thy holy Church with
the heauenly doctrine of thy Euangelist S. Marke, giue vs
grace that we be not like childrē caried away with euery blast
of vaine doctrine: but firmely to be established in the truth
of thy holy Gospel, through Iesus Christ, &c.

The Epistle.

Ephe.4. VNto euery one of vs is giuen grace, according to the mea-
sure of the gift of Christ. Wherefore he saith, Whē he went
vp on high, he led captiuitie captiue, and gaue gifts vnto men.
That he ascended, what meaneth it, but that he also descended
first into the loweſt partes of the earth? He that descended, is
euen the same also that ascended vp abone all heauens, to ful-
fill all things. And the very same made some Apostles, some
Prophets, some Euangelists, some shepheards, and teachers, to
the edifying of the Saintes, to the worke and administration,
euen to the edifying of the body of Christ, till we all come to
the vnitie of the faith, and knowledge of the Sonne of God vn-
to a perfect man, vnto the measure of the full perfect age of
Christ; that we henceforth should be no more children, waue-
ring and caried about with euery winde of doctrine, by the wi-
linesse of men, through craftines, whereby they lay waite for
vs, to deceiue vs. But let vs solow the trueth in loue, and in all
things grow in him, which is the head, euen Christ: in whom if
all the body be coupled and knit together throughout euery
ioynt, wherewith one ministreth to another (according to the
operation, as euery part hath his measure) he increaseth the bo-
die,

e,vnto the edifying of it selfe through loue.

The Gospel.

Am the true vine, and my Father is an husbandman. Euery *Iohn 15.*
branch that beareth not fruite in me, he will take away: And
ery branch that beareth fruit, wil he purge, that it may bring
rth more fruite. Now are ye cleane through the words which
aue spoken vnto you. Bide in me, and I in you. As the branch
annot beare fruite of it selfe, except it bide in the vine: no
ore can ye, except ye abide in me. I am the vine, ye are ỹ bran-
es: he that abideth in me, & I in him, the same bringeth forth
uch fruit: For without me can ye do nothing. If a man bide
ot in me, he is cast forth as a branch, and is withered, and men
ther them, and cast them into the fire, and they burne. If ye a-
ide in me, & my wordes abide in you, aske what ye will, and it
albe done for you. Herein is my Father glorified, ỹ ye beare
uch fruite, and become my disciples. As the Father hath lo-
d me, euen so also haue I loued you. Cõtinue you in my loue.
ye keepe my commandements, ye shall bide in my loue, euen
I haue kept my Fathers commandements, and abide in his
ue. These things haue I spoken vnto you, that my ioy might
maine in you, and that your ioy might be full.

¶ *On Saint Philip and Iames day.*

The Collect.

Almighty God, whõ truely to know is euerlasting life: graunt
vs perfectly to know thy Sonne Iesus Christ to be the way,
e trueth, & the life, as thou hast taught S. Philip, & other the
postles, through Iesus Christ our Lord.

The Epistle.

Ames the seruant of God, & of the Lord Iesus Christ, sendeth *Iames 1.*
greeting to the twelue tribes which are scattered abroad. My
rethren, count it for an exceeding ioy, when ye fall into diuers
emptations: knowing this, that the trying of your faith gen-
ereth patience: and let patience haue her perfect worke, that
e may be perfect & sound, lacking nothing. If any of you lacke
isedome, let him aske of him that giueth it, euen God which
iueth to all men indifferently, and casteth no man in the teeth,
nd it shalbe giuen him. But let him aske in faith, & waner not.
or he ỹ doubteth, is like a waue of the sea, which is tost of the
indes, & caried with violence: neither let that man thinke ỹ
e shall receiue any thing of ỹ Lord. A wauering minded man
unstable in al his wayes. Let the brother which is of low de-
ree, reioyce whẽ he is exalted. Againe, let him ỹ is rich, reioyce
whẽ he is made low: For euen as ỹ floure of the grasse shall he
asse away. For as ỹ sunne riseth with heate, & the grasse withe-
eth, & his floure falleth away, & the beautie of ỹ fashion of it
erisheth: euen so shal ỹ rich man perish in his wayes. Happie is

the

the man that endureth temptation: for when he is tried, he shall receiue the crowne of life, which the Lorde hath promised to them that loue him.

The Gospel.

Iohn 14. AND Iesus saide to his disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in me. In my father's house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto myselfe, that where I am, there may ye be also. And whither I goe ye know, and the way ye knowe. Thomas saith vnto him, Lord we know not whither thou goest, and how is it possible for vs to knowe the way? Iesus saith vnto him, I am the way, and the trueth, and the life. No man commeth to the father, but by me. If ye had knowen me, ye had knowen my father also: and now ye knowe him, and haue seene him. Philip saith vnto him, Lord shewe vs the father, & it sufficeth vs. Iesus saith vnto him, Haue I bene so long time with you, & yet hast thou not knowen me Philip, he that hath seene me, hath seene my father: and how sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleeue me that I am in the Father, and the Father in me: Or else beleeue me for the workes sake. Verely, verely I say vnto you, He that beleeueth on me, the workes that I do, the same shall he do also: and greater workes then these shall he doe, because I goe vnto my Father. And whatsoeuer ye aske in my name, that will I doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my name, I will doe it.

¶ On Saint Barnabas day.

The Collect.

LOrde Almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost, let vs not be destitute of thy manifolde giftes, nor yet of grace, to vse them alway to thy honour and glory, through Iesus Christ our Lord.

The Epistle.

Actes 11. TIdings of these things came vnto the eares of the congregation which was in Hierusalem. And they sent foorth Barnabas, that he should goe vnto Antioch: which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghost and of faith, and much people was added vnto the Lorde. Then departed Barnabas vnto Tharsus to seeke Saul: and when he had found him, he brought him to Antioche. And it chanced, that a whole yeere they had their conuersation with the

congregation

ngregation there, and taught much people, in so much that
Disciples of Antioch were the first that were called Chri-
n. In those dayes, came Prophets from the citie of Hierusa-
vnto Antioch. And there stoode vp one of them named A-
bus, and signified by the spirit, that there should be great
rth throughout all the worlde: which came to passe in the
perour Claudius dayes. Then the Disciples, euery man ac-
ding to his abilitie, purposed to send succour vnto the bre-
en which dwelt in Iurie: which thing they also did, and sent
o the Elders by the hands of Barnabas and Saul.

The Gospel.

His is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man stowe his life for his friendes. Ye are my friendes, if ye doe atsoeuer I command you. Henceforth call I not you seruãts: the seruant knoweth not what his Lord doeth. But you haue alled friends: for all things that I haue heard of my Father, ue I opened to you. Ye haue not chosen me, but I haue chosen n, and ordeined you to goe and bring forth fruite, and that ur fruit should remaine, that whatsoeuer ye aske of the fa-er in my name, he may giue it you. *John 15.*

¶ On Saint Iohn Baptists day.

The Collect.

Almightie God, by whose prouidence thy seruant Iohn Bap-tist was wonderfully borne, and sent to prepare the way of y sonne our sauiour, by preaching of penance: make vs so to llow his doctrine and holy life, that we may truely repent, ac-rding to his preaching, and after his example, constantly eake the trueth, boldly rebuke vice, and patiently suffer for e trueths sake, through Iesus Christ, &c.

The Epistle.

E of good cheare, my people, O ye Prophets, comfort my peo-ple, saith your God, comfort Hierusalem at the heart, and tel r that her trauaile is at an end, that her offence is pardoned, at she hath receiued at the Lords hand sufficient correction r all her sinnes. A voyce cryed in wilderneſſe, Prepare the y of the Lord in the wilderneſſe, make streight the path for r God in the desart. Let all valleys be exalted, and euery ountaine and hill be layd lowe. What so is crooked, let it be ade straight, and let the rough be made plaine fields. For the ory of the Lord shall appeare, and all flesh shall at once see . For why? the mouth of the Lorde hath spoken it. The same oyce spake, Nowe cry. And the Prophet answered, What shal cry? That all flesh is grasse, and that all the goodlineſſe there-f is as the flower of the fielde. The grasse is withered, the ower falleth away. Euen so is the people as grasse, when the *Esai 40.*

breath

breath of ỹ Lord bloweth vpō them. Neuerthelesse, whether the graſſe wither, or that the flowre fade away, yet the word of God endureth for euer. Goe vp into the high hill (O Sion) thou that bringeſt good tidings, liſt vp thy voice with power, O thou preacher Hieruſalem, lift it vp without feare, and ſay vnto the cities of Iuda, Beholde, your God, beholde, the Lord God will come with power, and beare rule with his arme. Beholde, he bringeth his treaſure with him, and his workes go before him. He ſhall feede his flocke like an heardman. He ſhall gather the lambes together with his arme, and carie them in his boſome, and ſhall kindly intreate thoſe that beare yong.

The Goſpel.

Luke 1. ELizabeths time came, that ſhe ſhould be deliuered, and ſhe brought foorth a ſonne. And her neighbours and her couſins heard ſay howe the Lorde had ſhewed great mercie vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumciſe the child, and called his name Zacharie, after the name of his father. And his mother anſwered and ſaid, Not ſo, but his name ſhalbe called Iohn. And they ſaid vnto her, There is none of thy kinred that is named with this name. And they made ſignes to his father, howe he would have him called. And he asked for writing tables, and wrote, ſaying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue alſo, and he ſpake, and prayſed God. And feare came on all them that dwelt nie vnto him. And all theſe ſayings were noiſed abroade throughout all the hil countrey of Iurie, & they that heard them, laid them vp in their hearts, ſaying, What maner of childe ſhall this be? And ỹ hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and prophecied, ſaying, Prayſed be the Lord God of Iſrael, for he hath viſited and redeemed his people. And hath raiſed vp an horne of ſaluation vnto vs, in ỹ houſe of his ſeruant Dauid, euen as he promiſed by the mouth of his holy Prophets, which were ſince the worlde began. That we ſhould be ſaued from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers, and remember his holy couenant. That he woulde performe the othe which he ſware to our father Abraham, for to giue vs. That we, being delibered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt be called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Through the tender mercie of our God, whereby the day ſpring from on high hath viſited vs. To giue light to them

that

ſate in darkenes, and in the ſhadowe of death, and to guide
ſeete into the way of peace. And the childe grewe, and
ed ſtrong in ſpirit, and was in wildernesſe, till the day came
n he ſhould ſhewe himſelfe vnto the Iſraelites.

¶ *On Saints Peters day.*

The Collect.

Almightie God, which by thy ſonne Ieſus Chriſt, haſt giuen
to thy Apoſtle S. Peter many excellent giftes, & comman-
ſt him earneſtly to feede thy flocke: Make (we beſeeche
) all Biſhops and Paſtours diligently to preache thy holy
d, and the people obediently to followe the ſame, that they
y receiue the crowne of euerlaſting glorie, through Ieſus
ſt our Lord.

The Epiſtle.

IN the ſame time, Herode the king ſtretched forth his hands *Actes 12.*
o vexe certaine of the congregation, and he killed Iames
brother of Iohn with the ſworde. And becauſe he ſawe it
ſed the Iewes, he proceeded further, and tooke Peter alſo.
n were the dayes of ſweete bread. And when he had caught
, he put him in priſon alſo, and deliuered him to foure qua-
ions of ſouldiers to be kept, intēding after Eaſter to bring
forth to the people. And Peter was kept in priſon, but pray-
was made without ceaſing of the congregation vnto God
him. And when Herod woulde haue brought him out vnto
people, the ſame night ſlept Peter betweene two ſouldiers,
nd with two chaines: & the keepers before the doore kept
priſon. And beholde, the Angel of the Lord was there pre-
, and a light ſhined in the habitation, and he ſmote Peter
the ſide, and ſtirred him vp, ſaying, Ariſe vp quickly. And his
ines fell from his hands. And the Angel ſaid vnto him, Girde
ſelfe, and bind on thy Sandales. And ſo he did. And he ſaith
o him, Caſt thy garment about thee, and followe me. And
came out, and followed him, and wiſt not that it was trueth
ich was done by the Angel, but thought he had ſeene a viſi-
. When they were paſt the firſt and ſecond watch, they came
o the yron gate that leadeth vnto the citie, which opened to
m by the owne accord. And they went out, & paſſed through
ſtreete, and ſoorthwith the Angel departed from him. And
en Peter was come to himſelfe, he ſaide, Nowe I knowe of a
etie that the Lorde hath ſent his Angel, and hath deliuered
out of the hand of Herod, and from all the waiting of the
ople of the Iewes.

The Goſpel.

WHen Ieſus came into the coaſtes of ỹ citie, which is called *Matth. 16.*
Ceſarea Philippi, he asked his diſciples, ſaying, Whom doe
n ſay that I the ſonne of man am? They ſaide, Some ſaye
t thou art Iohn Baptiſt, ſome Elias, ſome Ieremias, or one of
the

the Prophets. He sayth vnto them, But whom say ye that I
Simon Peter answered, and saide, Thou art Christ the sonne
the liuing God. And Iesus answered, and said vnto him, Hap
art thou Simon the sonne of Ionas: for flesh and blood hath
opened that vnto thee, but my Father which is in heauen. A
I say vnto thee, that thou art Peter, and vpon this rocke wi
builde my congregation, & the gates of hell shall not preua
against it. And I will giue vnto thee the keyes of the kingdo
of heauen: and whatsoeuer thou bindest in earth, shalbe bou
in heauen: and whatsoeuer thou looseſt in earth, shalbe loo
in heauen.

¶ *On Saint Iames day.*

The Collect.

GRaunt, O mercifull God, that as thy holy Apostle Sai
Iames, leauing his father and all that he had, without del
was obedient vnto the calling of thy sonne Iesus Christ, and f
lowed him: so we, forsaking all worldly and carnall affec
may be euermore ready to followe thy commaundemen
through Iesus Christ our Lord.

The Epistle.

Actes 11. IN those dayes came Prophets from the citie of Hierusal
vnto Antioch. And there stoode vp one of them named Ag
bus, and signified by y spirit, that there should be great dea
throughout all the world, which came to passe in the Empero
Claudius dayes. Then the disciples, euery man according
his abilitie, purposed to send succour vnto the brethren whi
dwelt in Iurie: which thing they also did, & sent it to the E
ders by the hands of Barnabas and Saul. At the same time H
rod the king stretched forth his hands to vexe certaine of th
congregation. And he killed Iames the brother of Iohn wi
the sword. And because he sawe it pleased the Iewes, he pr
ceeded further, and tooke Peter also.

The Gospel.

Matth. 20. THen came to him the mother of Zebedees children, wi
her sonnes, worshipping him, and desiring a certaine thi
of him. And he saide vnto her, What wilt thou? She saide vn
him, Graunt that these my two sonnes may sit, the one on th
right hand, and the other on the left, in thy kingdome. But Ie
answered, and saide, Ye wote not what ye aske. Are ye able
drinke of the cup that I shall drinke of? and to be baptize
with the baptisme that I am baptized with? They saide vn
him, We are. He said vnto them, Ye shall drinke in deede of m
cup, and be baptized with the baptisme that I am baptize
with: but to sit on my right hand and on my left, is not mine
giue, but it shall chance vnto them that it is prepared for of m
Father. And when the tenne heard this, they disdained at th

wo brethren. But Iesus called them vnto him, & sayd, Ye know
at the Princes of the Nations haue dominion ouer them, and
ey that are great men, exercise authoritie vpon them. It shall
ot be so among you. But whosoeuer will be great among you,
t him be your minister, and whosoeuer wil be chiefe among
ou, let him be your seruant: euen as the sonne of man came
ot to be ministred vnto, but to minister, and to giue his life a
edemption for many.

¶ *On Saint Bartholomewes day.*

The Collect.

O Almightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomewe, truely to beleeue, & to preach hy worde: Graunt we beseech thee vnto thy Church, both to ue that he beleeued, and to preach that he taught, through hrist our Lord.

The Epistle.

BY the hands of the Apostles were many signes and wonders *Actes 5.*
shewed among the people: and they were all together with
ne accorde in Solomons porch. And of other durst no man
yne himselfe to them: neuertheless, the people magnified
em. The number of them that beleeued in the Lorde, both of
en and women, grewe more and more, insomuch that they
rought the sicke into the streetes, and layd them on beds and
uches, that at the least way the shadowe of Peter when hee
ame by, might shadowe some of them. There came also a mul-
ude out of the cities round about, vnto Hierusalem, bringing
cke folkes, and them which were vexed with vncleane spirits,
nd they were healed euery one.

The Gospel.

AND there was a strife among them, which of them shoulde *Luke 22.*
seeme to be the greatest. And he sayd vnto them, The Kings
f nations reigne ouer them, and they that haue authoritie vp-
n them, are called Gracious Lords: but ye shall not so be. But
e that is greatest among you, shalbe as the yonger, and he that
chiefe, shalbe as he that doeth minister. For whether is grea-
er, he that sitteth at meate, or he that serueth? Is not hee that
itteth at meate? But I am among you as he that ministreth. Ye
re they which haue bidden with me in my temptations. And I
ppoint vnto you a kingdome, as my father hath appoynted vn-
o me, that ye may eate & drinke at my table in my kingdome,
nd sit on seates iudging the twelue tribes of Israel.

¶ *On Saint Matthewes day.*

The Collect.

ALmightie God, which by thy blessed sonne diddest call Mat-
thewe from the receite of custome, to be an Apostle and E-
angelist; Graunt vs grace to forsake all couetous desires & in-

ordinate lone of riches, and to followe thy sayde sonne Iesus Christ, who liueth and reigneth with thee & the holy Ghost, &c.

The Epistle.

2. Cor. 4. SEeing that we haue such an office, euen as God hath had mercie on vs, we go not out of kinde, but haue cast from vs the clokes of vnhonestie, and walke not in craftines, neither handle we the worde of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeue not, least the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darkenes, which hath shined in our hearts, for to giue the light of the knowledge of the glorie of God, in the face of Iesus Christ.

The Gospel.

Mat. 9. ANd as Iesus passed forth from thence, he sawe a man (named Matthewe) sitting at the receite of custome: and he said vnto him, Follow me. And he arose and folowed him. And it came to passe, as Iesus sate at meate in his house, beholde, many Publicanes also and sinners that came, sate downe with Iesus and his disciples. And when the Pharisees saw it, they sayd vnto his disciples, Why eateth your master with Publicanes & sinners? But when Iesus heard that, hee sayde vnto them, They that be strong, neede not the Physicion, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

¶ *On Saint Michael and all Angels day.*

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels and men in a wonderfull order, mercifully graunt, that they which alway doe thee seruice in heauen, may by thy appointment succour & defend vs in earth, through Iesus Christ our Lord.

The Epistle.

Apoca. 12. THere was a great battel in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, & preuailed not, neither was their place found any more in heauen. And the great Dragon, that olde Serpent, called the Deuil and Satanas was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, In heauen is nowe made saluation, and strength, and the kingdome of our God

od, and the power of his Christ. For the accuser of our bre-
ren is cast downe, which accused them before God day and
ight. And they ouercame him by the blood of the Lambe, and
y the worde of their testimonie, and they loued not their liues
nto the death. Therefore reioyce ye heauens, & ye that dwell
them. Wo vnto the inhabiters of the earth, and of the sea, for
e deuil is come downe vnto you, which hath great wrath, be-
use he knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples vnto Iesus, saying, Who *Mat.18.*
is the greatest in the kingdome of heauen? Iesus called a
ilde vnto him, and set him in the middest of them, and sayde,
erely I say vnto you, Except ye turne and become as children,
e shal not enter into the kingdome of heauen. Whosoeuer
erefore humbleth himselfe as this child, the same is the grea-
st in the kingdome of heauen. And whosoeuer receiueth such
childe in my name, receiueth me. But who so doeth offend one
these litle ones which beleeue in me, it were better for him
at a millstone were hanged about his necke, and that he were
rowned in the depth of the sea. Wo vnto the world because
offences. Necessarie it is that offences come: but wo vnto the
an by whom the offence commeth. Wherefore, if thy hand or
y foote hinder thee, cut them off, and cast them from thee: It
better for thee to enter into life halt or maimed, rather then
ou shouldest (hauing two hands or two feete) be cast into
erlasting fire. And if thine eye offend thee, plucke it out, and
ast it from thee: It is better for thee to enter into life with
e eye, rather then (hauing two eyes) to be cast into hell fire.
ake heede that ye despise not one of these litle ones: for I say
nto you, that in heauen their Angels doe alwayes beholde the
ce of my father, which is in heauen.

¶ *On Saint Luke Euangelists day.*

The Collect.

ALmightie God, which calledst Luke the Physicion, whose
prayse is in the Gospel, to be a Physicion of the soule: it may
lease thee by the wholesome medicines of his doctrine, to
eale all the diseases of our soules, through thy sonne Iesus
Christ our Lord.

The Epistle.

WAtch thou in all things, suffer afflictions, doe the worke *2.Tim.4.*
throughly of an Euangelist, fulfill thine office vnto the vt-
ermost. Be sober: for I am now ready to be offred, and the time
of my departing is at hand. I haue sought a good fight, I haue
fulfilled my course, I haue kept the faith. From henceforth there
s layd vp for me a crowne of righteousnesse, which the Lorde,

that is a righteous Iudge, shall giue me at that day: not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto me: For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchment. Alexander the coppersmith did me much euill, the Lorde reward him according to his deedes: of whome be thou ware also, for hee hath greatly withstand our wordes.

The Gospel.

Luke 10. THe Lord appointed other seuentie (and two) also, and sent them two and two before him into euery citie & place, whither he himselfe would come. Therefore he said vnto them, The harueste is great, but the labourers are fewe: pray ye therefore the Lord of the harueste, to send forth laborers into his harueste. Go your wayes, beholde, I send you foorth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house tarrie still, eating and drinking such as they giue: for the labourer is worthie of his rewarde.

¶ *On Saint Simon and Iudes day.*

The Collect.

ALmightie God, which hast builded thy congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: Graunt vs so to be ioyned together in vnitie of spirit, by their doctrine, that we may be made an holy temple, acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the father, and preserued in Iesus Christ, mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for mee to write vnto you, to exhort you, that ye should continually labour in the fayth, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written aforetime vnto such iudgement: They turne the grace of our God into wantonnes, and denie God, (which is the

only

uely Lord) and our Lord Iesus Christ. My minde is therefore
to put you in remembrance, for as much as ye once know this,
how that the Lord (after that he had deliuered the people out
of Egypt) destroyed them which after beleeued not. The Angels
also which kept not their first state, but left their owne habita-
tion, he hath reserued in euerlasting chaines vnder darknes, vn-
to the iudgement of the great day. Euen as Sodome and Go-
morrhe, and the Cities about them, which in like maner defi-
ed themselues with fornication, and followed strange flesh, are
set foorth for an example, and suffer the paine of eternall
fire. Likewise, these being deceiued by dreames, defile the flesh,
despise Rulers, and speake euill of them that are in authoritie.

The Gospel.

THis commaunde I you, that ye loue together. If the world *Iohn 15.*
hate you, ye knowe it hated me before it hated you. If ye
were of the world, the world would loue his owne. Howbeit,
because ye are not of the world, but I haue chosen you out of
the world, therefore the worlde hateth you. Remember the
worde that I say vnto you, The seruant is not greater then the
Lord. If they haue persecuted me, they wil also persecute you.
If they haue kept my saying, they will keepe yours also. But all
these thinges will they doe to you for my names sake, because
they haue not knowen him that sent me. If I had not come and
spoken vnto them, they should haue had no sinne: but nowe
haue they nothing to cloke their sinne withall. He that hateth
me, hateth my father also. If I had not done among them the
workes which none other man did, they should haue had no
sinne: But now haue they both seene & hated, not onely me, but
also my father. But this happeneth, that the saying might be ful-
filled that is written in their lawe, They hated me without a
cause. But when the Comforter is come, whome I will send vn-
to you from the father, euen the spirit of trueth (which proce-
deth of the father) he shall testifie of me, and ye shall beare wit-
nes also, because ye haue bene with me from the beginning.

¶ *On all Saints day.*

The Collect.

ALmightie God, which hast knit together thy elect in one
communion & fellowship, in the mystical body of thy sonne
Christ our Lord: graunt vs grace so to followe thy holy Saints
in all vertuous and godly liuing, that we may come to those in-
speakeable ioyes, which thou hast prepared for them that vn-
fainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

BEhold, I Iohn sawe another Angel ascend from the rising of *Apoca. 7.*
the sunne, which had the seale of the liuing God, & he cried

with a lowde voyce to the foure Angels (to whome power
giuen to hurt the earth and the sea) saying, Hurt not the ea
neither the sea, neither the trees, til we haue sealed the seru
of our God in their foreheads. And I heard the number of th
which were sealed, and there were sealed an hundred & fou
and foure thousand of all the tribes of the children of Isra
Of the tribe of Iuda, were sealed twelue thousand. Of the tri
of Ruben, were sealed twelue thousand. Of the tribe of Ga
were sealed twelue thousand. Of the tribe of Aser, were sea
twelue thousand. Of the tribe of Nephtalim, were sealed twel
thousand. Of the tribe of Manasses, were sealed twelue tho
sand. Of the tribe of Simeon, were sealed twelue thousand. O
the tribe of Leui, were sealed twelue thousand. Of the tribe
Isachar, were sealed twelue thousand. Of the tribe of Zabulo
were sealed twelue thousand. Of the tribe of Ioseph, were se
led twelue thousand. Of the tribe of Beniamin, were seal
twelue thousand. After this I behelde, and loe, a great multi
tude (which no man can number) of all nations, and people, an
tongues, stood before the seate, and before the Lambe, clothe
with long white garments, and Palmes in their hands, & crie
with a lowde voyce, saying, Saluation be ascribed to him th
sitteth vpon the seate of our God, and vnto the Lambe. And al
the Angels stood in the compasse of the seate, and of the elder
and the foure beasts, and fell before the seate on their face
and worshipped God, saying, Amen: Blessing, and glory, an
wisdome, and thanke, and honour, and power, and might, be vn
to our God for euermore. Amen.

The Gospel.

Mat. 5. IEsus seeing the people, went vp into a mountaine, and when
he was set, his Disciples came to him: and after that he had
opened his mouth, he taught them, saying, Blessed are the poore
in spirit, for theirs is the kingdome of heauen. Blessed are they
that mourne, for they shall receiue comfort. Blessed are the
meeke, for they shall receiue the inheritance of the earth. Bles
sed are they which hunger and thirst after righteousnesse, for
they shalbe satisfied. Blessed are the mercifull, for they shall ob
teine mercie. Blessed are the pure in heart, for they shall see
God. Blessed are the peacemakers, for they shalbe called the
children of God. Blessed are they which suffer persecution for
righteousnes sake, for theirs is the kingdome of heauen. Blessed
are ye when men reuile you, and persecute you, and shall falsly
say all maner of euill sayings against you for my sake. Reioyce
and be glad, for great is your reward in heauen: for so perse
cuted they the Prophets which were before you.

FINIS.

ALmightie God, vnto whome all hearts be open, all desires knowen, and from whom no secrets are hid: cleanse the thoughtes of our hearts by the inspiration of thy holy spirite, that we may perfectly loue thee, and worthily magnifie thy holy name, through Christ our Lord, Amen.

Then shall the Priest rehearse distinctly all the ten Commandements, and the people kneeling, shall after euery Commandement, aske God mercie for their transgression of the same, after this sort.

The Minister.

GOd spake these wordes, and sayde, I am the Lorde thy God. Thou shalt haue none other Gods but me.

People.

Lorde haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them. For I the Lord thy God am a ielous God, and visit the sinne of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercie vnto thousands in them that loue me, and keepe my commandements.

People.

Lorde haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his name in vaine.

People.

Lord haue mercy vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no maner of worke, thou & thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy cattel, and the stranger that is within thy gates. For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, & rested the seuenth day: Wherefore the Lord blessed the seuenth day, and halowed it.

People.

Lorde haue mercie vpon vs,&c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lorde haue mercie vpon vs,&c.

Minister.

Thou shalt doe no murther.

People.

Lorde haue mercie vpon vs,&c.

Minister.

Thou shalt not commit adulterie.

People.

Lorde haue mercie vpon vs,&c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercie vpon vs,&c.

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lorde haue mercie vpon vs,&c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe,nor his asse,nor any thing that is his.

People.

Lorde haue mercie vpon vs,and write all these thy lawes in our hearts, we beseech thee.

¶ *Let vs pray.*

ALmightie God, whose kingdome is euerlasting, & power infinite,haue mercy vpon the whole congregation, and so rule the heart of thy chosen seruant Elizabeth our Queene and gouernour,that shee (knowing whose minister she is) may aboue all things seeke thy honour and glory:and that we her subiects (duely considering whose authoritie she hath) may faithfully serue,honour,and humbly obey her,in thee,and for thee,according to thy blessed worde and ordinance,throngh Iesus Christ our Lord,who with thee,and the holy Ghost, liueth and reigneth euer one God,world without end. Amen.

ALmightie and euerlasting God, we be taught by thy holy worde,that the hearts of Kings are in thy rule and gouernance,and that thou doest dispose & turne them, as it seemeth best to thy godly wisdome: We humbly beseech thee, so to dispose

disposé and gouerne the heart of Elizabeth thy seruaunt our Queene and gouernour, that in all her thoughtes, woordes, and workes, she may euer seeke thy honour and glory, and studie to preserue thy people committed to her charge, in wealth, peace, and godlinesse: Graunt this O mercifull father, for thy deare sonnes sake Iesus Christ our Lord. Amen.

The Creede.

I Beleeue in one God the Father almightie, maker of heauen and earth, and of all things visible and inuisible: and in one Lorde Iesus Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whome all thinges were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the virgin Marie, and was made man, and was crucified also for vs vnder Pontius Pilate. Hee suffered, and was buried, and the third day hee rose againe according to the scriptures, and ascended into heauen, & sitteth at the right hande of the father: and he shall come againe with glory, to iudge both the quicke and the dead: whose kingdome shal haue no end. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the father & the sonne, who with the Father and the sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme, for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ *Sentences of Scripture.*

Let your light so shine before men, that they may see your good woorkes, and glorifie your father which is in heauen. *Mat.5.*

Lay not vp for your selues treasure vpon earth, where the rust & moth doeth corrupt, and where theeues breake through and steale: But lay vp for your selues treasures in heauē, where neither rust nor moth doeth corrupt, and where theeues doe not breake through and steale. *Mat.6.*

Whatsoeuer ye would that men should do vnto you, euen so doe vnto them: for this is the Lawe and the Prophets. *Mat.7.*

Not euery one that sayeth vnto me, Lord, Lord, shal enter into the kingdome of heauen: but hee that doeth the will of my father which is in heauen. *Mat.7.*

Zache stoode foorth, and said vnto the Lord, Beholde Lorde, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde. *Luke 19.*

Who goeth a warrefare at any time of his owne cost? who planteth a vineyard, & eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke? *1. Cor.9.*

1.Cor.9. If we haue sowen vnto you spiritual things, is it a great matter if we shall reape your worldly things?

1.Cor.9. Do ye not know, that they which minister about holy things, liue of the sacrifice? and they which waite of the altar, are partakers with the altar? Euen so hath ỹ Lord also ordeined, that they which preach the Gospel, should liue of the Gospel.

2.Cor.9. Hee which soweth litle, shall reape litle: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as hee is disposed in his heart, not grudging or of necessitie: for God loueth a chearefull giuer.

Gal.6. Let him that is taught in the worde, minister vnto him that teacheth, in all good thinges. Bee not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall he reape.

Gal.6. While wee haue time, let vs doe good vnto all men, and specially vnto them which are of the houshold of faith.

1.Tim.6. Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the worlde, neither may we carie any thing out.

1.Tim.6. Charge them which are rich in this worlde, that they be redy to giue, & glad to distribute, laying vp in store for thẽselues a good foundation against the time to come, that they may attaine eternall life.

Heb.6. God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue yee haue shewed for his names sake, which haue ministred vnto the Saints, and yet doe minister.

Heb.13. To doe good and to distribute forget not, for with such sacrifices God is pleased.

1.Iohn 3. Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

Tob.4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee.

Tob.4. Be mercifull after thy power: If thou hast much, giue plenteously: if thou hast litle, doe thy diligence gladly to giue of that litle: for so gathereſt thou thy selfe a good rewarde in the day of necessitie.

Prou.19. Hee that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he laieth out, it shalbe paide him againe.

Psal.41. Blessed bee the man that prouideth for the sicke and needie: the Lord shall deliuer him in the time of trouble.

Let vs pray for the whole state of Christes Church militant here in earth.

ALmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, & to giue thankes

thankes for al men: We humbly beseech thee, most mercifully to accept our almes, and) to receiue these our praiers, which wee offer vnto thy diuine maiestie, beseeching thee to inspire continually the vniuersall Church with the spirite of trueth, vnitie, and concorde: and graunt that all they that do confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. Wee beseeche thee also to saue and defend all Christian kinges, princes, and gouernours, and specially thy seruaunt Elizabeth our Queene, that vnder her we may bee godly and quietly gouerned: and graunt vnto her whole counsell, and to all that be put in authoritie vnder her, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set foorth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this congregation heere present, that with meeke heart and due reuerence, they may heare and receiue thy holy woorde, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And wee most humbly beseeche thee of thy goodnesse, O Lord, to comfort and succour al them which in this transitorie life be in trouble, sorowe, neede, sickenesse, or any other aduersitie. Graunt this, O father, for Iesus Christes sake, our onely mediatour and aduocate. Amen.

If there be no almes giuen to the poore, then shall the wordes (of accepting our almes) be left out vnsaide.

¶ Then shall followe this exhortation at certeine times, when the Curate shall see the people negligent to come to the holy Communion

WEe be come together at this time (dearely beloued brethren) to seede at the Lordes Supper, vnto the which in Gods behalfe I bidde you all that be here present, & beseeche you for the Lorde Iesus Christes sake, that ye will not refuse to come thereto, being so louingly called and bidden of God him selfe. Yee knowe howe grieuous and vnkinde a thing it is, when a man hath prepared a riche feast, decked his table with all kinde of prouision, so that there lacketh nothing but ỹ ghestes to sit downe, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be mooued? Who would not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take yee good heede, lest yee withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easily accepted & allowed before God. If any man say, I am a grieuous sinner, & therfore am afraid to come:

Where-

Wherefore then doe you not repent and amende? When G
calleth you,be you not ashamed to say you wil not come? W
you should returne to God,wil you excuse your selfe,& say th
you be not ready? Cõsider earnestly with your selues,how fe
such fained excuses shall availe before God. They that refus
the feast in the Gospel, because they had bought a farme,
would trie their yokes of oxen, or because they were marri
were not so excused, but counted vnworthy of the heauen
feast. I for my part am here present,& according to mine offi
I bid you in the name of God, I call you in Christes behalfe,
exhort you as you loue your owne saluation,that ye wil be pa
takers of this holy Communion. And as the sonne of God d
vouchsafe to yeelde vp his soule by death vpon the crosse fo
your health: euen so it is your duetie to receiue the Commu
on together in the remembrance of his death, as hee him sel
commanded. Nowe,if ye wil in no wise thus doe,consider wi
your selues how great iniury you do vnto God, & how sore pu
nishment hangeth ouer your heades for the same. And where
ye offend God so sore in refusing this holy bāquet, I admonish
exhort,& beseech you,that vnto this vnkindnes ye wil not ad
any more: which thing ye shal do,if ye stand by as gasers & loo
kers on them that do communicate, & be not partakers of the
same your selues. For what thing can this bee accompted els
then a further contempt,& vnkindnesse vnto God? Truely it is a
great vnthankfulnes to say nay,when ye be called: but yͤ fault
is much greater, when men stande by, and yet will neither eate
nor drinke this holy Communion with other. I pray you what
can this be els, but euen to haue the mysteries of Christ in de
rision? It is said vnto all,Take ye & eate,take and drinke ye all
of this,do this in remembrance of me. With what face then,or
with what countenance shal ye heare these wordes? What will
this be else,but a negle&ing, a despising, & mocking of the Te
stament of Christ? Wherefore,rather then ye should so doe,de
part you hence,and giue place to them that be godly disposed.
But when you depart, I beseeche you ponder with your selues,
from whome ye depart. Yee depart from the Lordes table,yee
depart from your brethren, and from the banquet of most hea
uenly foode. These thinges if ye earnestly consider,ye shall by
Gods grace returne to a better minde: For the obteining
whereof,wee shall make our humble petitions,while wee shall
receiue the holy Communion.

¶ *And sometime shalbe said this also,at the discretion of the Curate.*

DEarely beloued, forasmuch as our duety is to render to Al
mighty God our heauenly father, most hearty thankes, for
that he hath giuen his sonne our sauiour Iesus Christ, not one
ly to die for vs,but also to be our spiritual foode & sustenance,

it is declared vnto vs,as well by Gods worde,as by the holy
acraments of his bleſſed body and blood, the which being ſo
mfortable a thing to them which receiue it worthily, and ſo
ngerous to them that will preſume to receiue it vnworthily:
y duetie is to exhort you to cõſider the dignitie of the holy
yſterie, and the great perill of the vnworthy receining there-
and ſo to ſearch and examine your owne cõſciences, as you
oulde come holy and cleane to a moſt godly and heauenly
aſt, ſo that in no wiſe you come but in the mariage garment
quired of God in holy Scripture, and ſo come & be receiued,
worthy partakers of ſuch a heauenly table. The way and
eanes thereto,is: Firſt to examine your liues & conuerſation
y the rule of Gods commandements, and wherein ſoeuer yee
al perceiue your ſelues to haue offended, either by will, word,
r deede, there bewaile your owne ſinful liues, & confeſſe your
elues to almighty God, with full purpoſe of amendement of
fe. And if you ſhal perceiue your offences to be ſuch, as be not
ely againſt God, but alſo againſt your neighbours: then yee
al recõcile your ſelues vnto them, ready to make reſtitution
nd ſatisfactiõ, according to the vttermoſt of your powers, for
ll iniuries and wrongs done by you to any other, and likewiſe
eing ready to forgiue other that haue offended you, as you
oulde haue forgiuenеſſe of your offences at Gods hande: For
otherwiſe the receiuing of the holy Communion doth nothing
ls but increaſe your dãnation. And becauſe it is requiſite, that
o man ſhoulde come to the holy Communion, but with a full
truſt in Gods mercy, and with a quiet conſcience: therefore, if
there bee any of you, which by the meanes aforeſaide can not
quiet his owne conſcience, but requireth further cõfort or coũ-
ſell: then let him come to me, or ſome other diſcrete & learned
Miniſter of Gods word, and open his grief, that he may receiue
ſuch ghoſtly coũſel, aduice, and comfort, as his conſcience may
be relieued, and ỹ by the miniſterie of Gods worde he may re-
ceiue cõfort, & the benefite of abſolution, to the quieting of his
conſcience, and auoiding of all ſcruple and doubtfulneſſe.

¶ *Then ſhall the miniſter ſay this exhortation.*

DEarely beloued in the Lord, yee that minde to come to the
holy Communion of the body and blood of our Sauiour
Chriſt, muſt conſider what S. Paul writeth vnto the Corinthiãs,
howe hee exhorteth all perſons diligently to trie and examine
themſelues, before they preſume to eat of that bread, & drinke
of ỹ cup. For as the benefite is great, if w a true penitent heart
and liuely faith we receiue that holy Sacrament: (For then we
ſpiritually eate the fleſh of Chriſt, and drinke his blood, then
we dwell in Chriſt, and Chriſt in vs, we be one with Chriſt, and
Chriſt with vs:) ſo is the daunger great, if wee receiue the ſame

vnwor-

vnworthily: for then wee be giltie of the bodie and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lordes bodie: wee kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundrie kindes of death. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his woorde, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therfore your selues (brethren) that ye be not iudged of the Lord. Repent you truely for your sinnes past, haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charitie with all men, so shall yee bee meete partakers of these holy mysteries. And aboue all things, ye must giue most humble and heartie thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death & passion of our Sauiour Christ, both God and man, who did humble himselfe euen to the death vpō the crosse, for vs miserable sinners, which lay in darknes and shadow of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the ende that we should alway remember the exceeding great loue of our master and onely Sauiour Iesus Christ, thus dying for vs, and the innumerable benefites which (by his precious bloud shedding) he hath obteined to vs: hee hath instituted & ordeined holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as wee are most bounden) continuall thankes, submitting our selues wholly to his holy wil and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

Then shal the Priest say to them yͤ come to receiue the holy Cōmunō.

YOu that doe truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intende to leade a newe life, following the commaundements of God, and walking from henceforth in his holy wayes: drawe neere, and take this holy sacrament to your comfort, make your humble confession to Almightie God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

A generall confession.

ALmighty God, Father of our Lorde Iesus Christ, maker of all thinges, Iudge of all men, wee knowledge and bewaile our manifolde sinnes and wickednesse, which we from time to time most grieuously haue committed, by thought, word, and deede,

against

gainst thy diuine maiestie, prouoking most iustly thy wrath & indignation against vs: Wee doe earnestly repent, and be hearti sorie for these our misdoings, the remembraunce of them grieuous vnto vs, the burden of them is intolerable. Haue mercie vpon vs, haue mercie vpon vs, most mercifull Father, for thy Sonne our Lorde Iesus Christes sake, forgiue vs all that is past, and graunt that wee may euer hereafter serue and please thee, in newnesse of life, to the honour and glory of thy name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest (turning himselfe to the people) say thus.

Almighty God our heauenly Father, who of his great mercie hath promised forgiuenesse of sinnes to all them which with heartie repentance and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say.

Heare what comfortable words our Sauiour Christ sayth to all ỹ truely turne to him. Come vnto me all that trauaile & be heauie laden, & I wil refresh you So God loued the world, that hee gaue his onely begotten sonne, to the ende that all that beleeue in him, should not perish, but haue life euerlasting.

Heare also what S. Paul sayth.

This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

Heare also what S. John sayth.

If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After the which, the Priest shall proceede, saying.

Lift vp your heartes.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto our Lord God.

Answere.

It is meete and right so to doe.

Priest.

It is very meete, right, & our bounden duetie, that we should at all times and in all places giue thankes vnto thee, O Lorde, holy father, almighty, euerlasting God.

PROPER PREFACES.

¶ Vpon Christmas day, and seuen daies after.

BEcause thou diddest giue Iesus Christ thine onely Sonne to be borne as this day for vs, who by the operation of ỹ holy Ghost was made very man of the substance of the Virgin Mary his mother, & that without spot of sinne, to make vs cleane frō all sinne. Therefore with Angels, &c.

¶ Vpon

¶ Vpon Easter day, and seuen dayes after.

BVt chiefly are we bounde to praise thee, for the glorious resurrection of thy sonne Christ our Lorde: for hee is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death, hath destroied death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day, and seuen dayes after.

THrough thy most dearely beloued Sonne Iesus Christ our Lorde, who after his most glorious resurrection, manifestly appeared to al his Apostles, and in their sight ascended vp into heauē, to prepare a place for vs, that where he is, thither might we also ascende, and reigne with him in glory. Therefore with Angels, &c.

¶ Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lorde, according to whose most true promise the holy Ghost came downe this day from heauen with a sudden great sound, as it had bene a mighty winde, in the likenesse of fierie tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospell vnto all nations, whereby we are brought out of darkenes and errour, into the clear light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie onely.

IT is very meete, right, and our bounden duetie, that we should at all times, and in all places, giue thankes to thee, O Lorde, Almightie and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substāce: for that which we beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference or inequalitie. Therefore, &c.

¶ After which Prefaces, shall follow immediatly.

THerefore with Angels, and Archangels, and with all the companye of heauen, wee laude and magnifie thy glorious name, euermore praising thee, & saying, Holy, holy, holy Lorde God of hostes. Heauen and earth are full of thy glory. Glorie be to thee, O Lord most high.

¶ Then shall the Priest kneeling downe at Gods boarde, say in the name of all them that shall receiue the Communion, this prayer following.

WEe doe not presume to come to this thy table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crummes vnder thy table: but thou art the same

Lord,

Lorde, whoſe propertie is alwayes to haue mercie: Graunt vs therefore gracious Lord, ſo to eate the fleſh of thy deare Sonne Ieſus Chriſt, and to drinke his blood, that our ſinneſull bodies may be made cleane by his body, & our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ *Then the Prieſt (ſtanding vp) ſhall ſay as followeth.*

ALmightie God our heauenly Father, which of thy tender mercie diddeſt giue thine onely Sonne Ieſus Chriſt, to ſuffer death vpon the Croſſe for our redemption, who made there (by his owne oblation of himſelfe once offered) a full, perfect, and ſufficient ſacrifice, oblation, & ſatisfaction for the ſinnes of the whole world, and did inſtitute, & in his holy Goſpel commaund vs to cõtinue a perpetuall memorie of that his precious death, vntill his comming againe: heare vs, O mercifull Father, we beſeech thee, and graunt that we, receiuing theſe thy creatures of bread & wine, according to thy ſonne our Sauiour Ieſus Chriſts holy inſtitution, in remembrance of his death and paſsion, may be partakers of his moſt bleſſed body and blood: who in the ſame night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his Diſciples, ſaying, Take, eate, this is my body which is giuen for you: do this in remembrance of me. Likewiſe after Supper he tooke the cup, and when he had giuen thanks, he gaue it to them, ſaying, Drinke ye all of this, for this is my blood of the New Teſtament, which is ſhed for you and for many, for remiſsion of ſinnes: do this as oft as ye ſhall drinke it, in remembrance of me.

¶ *Then the Miniſter (when he deliuereth the bread) ſhall ſay.*

The body of our Lord Ieſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this, in remembrance that Chriſt died for thee, and feede on him in thine heart by faith, with thankes giuing.

¶ *And the Miniſter that deliuereth the cup, ſhall ſay.*

The blood of our Lord Ieſus Chriſt, which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſtes blood was ſhed for thee, and be thankefull.

¶ *Then ſhalbe ſaid the Lords Prayer.*

And after that, as followeth.

O Lord and heauenly Father, we thy humble ſeruants entierly deſire thy fatherly goodneſſe, mercifully to accept this our Sacrifice of praiſe and thankes giuing, moſt humbly beſeeching thee to graunt, that by the merits & death of thy ſonne Ieſus Chriſt, & through faith in his blood, we and all thy whole Church may obteine remiſsion of our ſinnes, and all other benefites of his paſsion. And here we offer and preſent vnto thee, O

Lord, our ſelues, our ſoules and bodies, to be a reaſonable, holy and liuely ſacrifice vnto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction: and although we be vnworthy, through our manifolde ſinnes, to offer vnto thee any ſacrifice, yet we beſeech thee to accept this our bounden duetie and ſeruice, not weighing our merits, but pardoning our offences, through Ieſus Chriſt our Lorde, by whome, and with whome, in the vnitie of the holy Ghoſt, all honour and glory be vnto thee, O Father Almightie, world without ende, Amen.

Or this.

ALmightie and euerliuing God, we moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs, which haue duely receiued theſe holy myſteries, with the ſpirituall foode of the moſt precious body and blood of thy Sonne our Sauiour Ieſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodneſſe towarde vs, and that we be very members incorporate in thy myſticall body, which is the bleſſed company of all faithfull people, & be alſo heires through hope, of thy euerlaſting kingdome, by the merits of the moſt precious death and paſſion of thy deare ſonne: We nowe moſt humbly beſeeche thee, O heauenly Father, ſo to aſſiſt vs with thy grace, that we may continue in that holy fellowſhip, and doe all ſuch good workes as thou haſt prepared for vs to walke in, through Ieſus Chriſt our Lorde, to whome with thee and the holy Ghoſt, be all honour and glorie, world without ende, Amen.

¶ *Then ſhalbe ſaid or ſung.*

GLory be to God on high, and in earth peace, good will towardes men. We praiſe thee, we bleſſe thee, we worſhip thee, we glorifie thee, we giue thankes to thee for thy great glory, O Lorde God heauenly King, God the Father Almightie, O Lorde, the onely begotten Sonne Ieſus Chriſt, O Lorde God, Lambe of God, Sonne of the Father, that takeſt away the ſinnes of the world, haue mercie vpon vs. Thou that takeſt away the ſinnes of the world, haue mercie vpon vs. Thou that takeſt away the ſinnes of the world, receiue our prayer. Thou that ſitteſt at the right hand of God the Father, haue mercie vpō vs. For thou onely art holy, thou onely art the Lorde, thou onely O Chriſt with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ *Then ſhall the Prieſt let them depart with this bleſſing.*

THe peace of God which paſſeth all vnderſtãding, keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Ieſus Chriſt our Lorde: and the bleſsing of God Almightie, the Father, the Sõne, and the holy Ghoſt, be amongſt you, and remaine with you alwayes, Amen.

¶ *Collects*

Collects to be said after the offertorie when there is no Communion.

ASsist vs mercifully, O Loode, in these our supplications and prayers, and dispose the way of thy seruants toward the atteinment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and readie helpe, through Christ our Lord. Amen.

OAlmightie Lord and euerliuing God, vouchsafe, we beseech thee, to direct, sanctifie, and gouerne both our heartes and bodies in the wayes of thy lawes, and in the workes of thy commaundements, that through thy most mightie protection, both here and euer, we may be preserued in body and soule, through our Lord and Sauiour Iesus Christ. Amen.

GRaunt, we beseech thee, Almightie God, that the wordes which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, ỹ they may bring foorth in vs the fruite of good liuing, to the honour and praise of thy name, through Iesus Christ our Lord. Amen.

REeuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercie obteine euerlasting life, through Iesus Christ our Lord. Amen.

ALmightie God, the fountaine of all wisdome, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse we cānot aske, vouchsafe to giue vs, for the worthines of thy Sonne Iesus Christ our Lord. Amen.

ALmightie God, which hast promised to heare the petitions of them that aske in thy Sōnes name, we beseech thee mercifully to incline thine eares to vs, ỹ haue made now our prayers and supplications vnto thee, & graunt that those things which we haue faithfully asked according to thy will, may effectually be obteined, to the reliefe of our necessitie, and to the setting foorth of thy glory, through Iesus Christ our Lord. Amen.

Publique Baptisme.

DEarely beloued, for as much as all men bee conceiued and borne in sinne, and that our Sauiour Christ sayeth, None can enter into the kingdome of God, except hee be regenerate and borne anewe of water and the holy Ghost: I beseeche you to call vpon God the father through our Lord Iesus Christ, that of his bounteous

mercie, he will graunt to theſe children that thing, which by nature they can not haue, that they may be baptized with water and the holy Ghoſt, & receiued into Chriſtes holy Church, and be made liuely members of the ſame.

¶ *Then the Prieſt ſhall ſay.*

Let vs pray.

ALmightie and euerlaſting God, which of thy great mercie diddeſt ſaue Noe and his familie in the Arke from perilling by water, and alſo diddeſt ſafely leade the childrē of Iſrael thy people through the red ſea, figuring thereby thy holy Baptiſme, and by the Baptiſme of thy welbeloued Sonne Ieſus Chriſt, diddeſt ſanctifie the flood Iordan and al other waters, to the myſticall waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the arke of Chriſtes Church, & being ſtedfaſt in faith, ioyful through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Ieſus Chriſt our Lord. Amen.

ALmightie and immortall God, the ayde of all that needeth, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: wee call vpon thee for theſe infants, that they comming to thy holy baptiſme, may receiue remiſsion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aske, and ye ſhal haue: ſeeke, and ye ſhal finde: knocke, and it ſhalbe opened vnto you. So giue now vnto vs that aske: let vs that ſeeke, finde: open the gate vnto vs that knocke: that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternal kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt ſay.*

Heare the wordes of the Goſpel written by S. Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that hee ſhould touche them: And his diſciples rebuked thoſe that brought them. But when Ieſus ſawe it, hee was diſpleaſed, and ſaid vnto them, Suffer litle children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verely I ſay vnto you, Whoſoeuer doeth not receiue the kingdome of God as a litle childe, hee ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

¶ *Then*

¶ Then ſhall the Miniſter ſay.

FRiender, you heare in this Goſpel the wordes of our Sauiour Chriſt, that he commanded the children to be brought vnto him, howe hee blamed thoſe that would haue kept them from him, howe he exhorteth all men to folow their innocencie. You perceiue how by his outward geſture & deede, he declared his good will towardes them: for he embraced them in his armes, he layed his hands vpon them, and bleſſed them: Doubt not ye therefore, but earneſtly beleeue, that he will likewiſe fauourably receiue theſe preſent infants, that hee will embrace them with the armes of his mercie, that hee will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared by his Sonne Ieſus Chriſt, and nothing doubting, but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme, let vs faithfully & deuoutly giue thankes vnto him, and ſay.

ALmightie and euerlaſting God, heauenly Father, we giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: increaſe this knowledge, and confirme this faith in vs euermore: giue thy holy ſpirit to theſe infants, that they may be borne againe, and be made heires of euerlaſting ſaluation, through our Lord Ieſus Chriſt, who lineth and reigneth with thee and the holy Spirit, nowe and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, ye haue prayed y our Lord Ieſus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lord Ieſus Chriſt hath promiſed in his Goſpel, to graunt all theſe things that ye haue prayed for: which promiſe he for his part will moſt ſurely keepe & perfourme. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part, promiſe by you that be their ſureties, that they wil forſake the deuil and all his workes, and conſtantly beleeue Gods holy word, and obediently keepe his commandements.

¶ Then ſhall the Prieſt demaunde of the Godfathers and Godmothers theſe queſtions following.

DOeſt thou forſake the deuil and all his workes, the vaine pompe and glory of the worlde, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not folow nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almightie, maker of heauen and earth? And in Ieſus Chriſt his only begotten ſonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almightie, and from thence ſhall come againe at the ende of the worlde, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saints, the remiſsion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

¶ *Then ſhall the Prieſt ſay.*

O Mercifull God, graunt that the olde Adam in theſe children may be ſo buried, that the newe man may be rayſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumph againſt the deuill, the world, & the fleſh. Amen.

Graunt that whoſoeuer is here dedicated to thee by our office and miniſterie, may alſo be indued with heauenly vertues, and euerlaſtingly rewarded, through thy mercie, O bleſſed Lord God, who doeſt liue and gouerne all thinges, worlde without ende. Amen.

ALmightie euerliuing God, whoſe moſt dearely beloued Sõne Ieſus Chriſt, for the forgiuenes of our ſinnes, did ſhead out of his moſt precious ſide both water and blood, and gaue cõmandement to his diſciples, that they ſhould go teach all nations, & baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy Congregation, and graunt that all thy ſeruants which ſhall be baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Ieſus Chriſt our Lord. Amen.

¶ *Then*

¶ *Then the Prieſt ſhall take the childe in his handes, and aske the name. And naming the childe, ſhall dippe it in the water, ſo it be diſcreetely and warily done, ſaying.*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ *And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid wordes.*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall make a Croſſe vpon the childes forehead, ſaying.*

WE receiue this childe into the Congregation of Chriſtes flocke, and doe ſigne him with the ſigne of the Croſſe, in token that hereafter he ſhal not be aſhamed to cõfeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the world, and the deuill, and to continue Chriſtes faithfull ſouldier and ſeruant vnto his liues ende. Amen.

Then ſhall the Prieſt ſay.

SEeing now, dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes Congregation, let vs giue thankes vnto God for theſe benefites, and with one accorde make our prayers vnto Almightie God, that they may leade the reſt of their life according to this beginning.

Then ſhalbe ſaid.

OVr Father which art in heauen, halowed be thy Name. Thy kingdome come, &c.

Then the Prieſt ſhall ſay.

WE yeelde thee heartie thankes, moſt merciſull Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beſeech thee to graunt, that hee being dead vnto ſinne, and liuing vnto righteouſnes, and being buried with Chriſt in his death, may crucifie the olde man, and vtterly aboliſh the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection: ſo that finally, with the reſidue of thy holy Congregation, hee may be inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

¶ *At the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.*

FOraſmuch as theſe children haue promiſed by you, to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your partes & dueties to ſee that theſe infants be taught, ſo ſoone as they ſhalbe able to learne, what a ſolemne vowe, promiſe, and profeſsion they haue

made by you. And that they may know these things the better, ye shall call vpon them to heare sermons, & chiefly ye shall prouide that they may learne the Creede, the Lords prayer, and the tenne Commandements in the English tongue, and all other things which a Christian man ought to knowe & beleeue to his soules health, & that these children may be vertuously brought vp, to leade a godly and a Christian life, remembring alwayes that Baptisme doeth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, & to be made like vnto him, that as hee died, and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousnes, continually mortifying all our euill and corrupt affections, & dayly proceeding in all vertue and godlines of liuing.

A CATECHISME, THAT IS TO SAY, AN INSTRVCTION TO BE learned of euery childe, before he be brought *to be confirmed of the Bishop.*

Question.

WHat is your name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vowe three thinges in my name. First, that I should forsake the deuil and all his workes, and pompes, the vanities of the wicked worlde, and all the sinfull lustes of the flesh. Secondly, that I should beleeue all the articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commaundements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bounde to beleeue, and to doe as they haue promised for thee?

Answere.

Yes verely, and by Gods helpe so I wil. And I heartily thanke our heauenly father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue me

his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the articles of thy beliefe.

Answere.

I beleeue in God the father Almightie, maker of heauen and of earth. And in Iesus Christ his onely sonne our Lord, which is conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell, ỹ third day he rose againe from the dead, ascended into heauen, and sitteth at the right hand of God the father Almightie: From thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the communion of Saints, the forgiuenesse of sinnes, ỹ resurrection of the body, & the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Answere.

First I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me and all mankind.

Thirdly in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You saide that your Godfathers and Godmothers did promise for you, that you shoulde keepe Gods commandements. Tell me howe many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in ỹ earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them, nor worship them. For I the Lord thy God am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercie vnto thousands in them that loue me, and keepe my commandements.

3 Thou shalt not take the name of the Lorde thy God in

vaine,

vaine: for the Lorde will not holde him guiltlesse that take his name in vaine.

4 Remember that thou keepe holy the Sabboth day. Six dayes shalt thou labour, and doe all that thou hast to doe: but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, & thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witnes against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefely learne by these commandements?

Answere.

I learne two things. My duetie towards God, and my duetie towards my neighbour.

Question.

What is thy duetie towards God?

Answere.

My dutie towardes God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy name and his worde, and to serue him truely all the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Answere.

My duetie towards my neighbour is, to loue him as my selfe, and to doe to all men, as I would they should doe vnto me. To loue, honour, and succour my father & mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by worde nor deede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill

speaking,

peaking, lying, and slaundering. To keepe my body in tempe-
rance, soberneſſe, and chaſtitie. Not to couet nor deſire other
mens goods, but to learne and labour truely to get mine owne
liuing, and to doe my duetie in that ſtate of life, vnto which it
shall pleaſe God to call me.

Queſtion.

My good childe know this, that thou art not able to do theſe
things of thy ſelfe, nor to walke in the cõmandements of God,
and to ſerue him, without his ſpeciall grace, which thou muſt
learne at all times to call for by diligent prayer. Let me heare
therefore if thou canſt ſay the Lordes prayer.

Anſwere.

OVr Father which art in heauen, halowed be thy name. Thy
kingdome come. Thy will be done in earth as it is in hea-
uen. Giue vs this day our dayly bread. And forgiue vs our treſ-
paſſes, as we forgiue them that treſpaſſe againſt vs. And leade
vs not into temptation: But deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lorde God our heauenly father, who is the giuer
of all goodneſſe, to ſende his grace vnto me, and to all people,
that we may worſhip him, ſerue him, and obey him, as we ought
to doe. And I pray vnto God, that he will ſend vs all things that
be needefull, both for our ſoules and bodies, and that he will
be mercifull vnto vs, and forgiue vs our ſinnes, and that it will
pleaſe him to ſaue and defend vs in all dangers ghoſtly and bo-
dily, and that he will keepe vs from all ſinne and wickedneſſe,
and from our ghoſtly enemie, and from euerlaſting death. And
this I truſt he will doe of his mercie and goodneſſe, through
our Lord Ieſus Chriſt: And therefore I ſay, Amen. So be it.

¶ The fourme of Solemnization of Matrimonie.

DEarely beloued friendes, we are gathered together
here in the ſight of God, and in the face of his con-
gregation, to ioyne together this man and this wo-
man in holy Matrimonie, which is an honourable
eſtate, inſtituted of God in Paradiſe, in the time of mans inno-
cencie, ſignifying vnto vs the myſticall vnion that is betwixt
Chriſt and his Church: which holy eſtate Chriſt adorned and
beautified with his preſence, and firſt miracle that he wrought
in Cana of Galilee, and is commended of Saint Paul to be ho-
nourable among all men, & therefore is not to be enterpriſed

nor

not taken in hand vnaduisedly, lightly, or wantonly, to satis-
mens carnall lustes and appetites, like brute beastes that ha-
no vnderstanding, but reuerently, discreetely, aduisedly, sobe-
ly, & in the feare of God, duely cõsidering the causes for whi-
Matrimonie was ordeined. One was, the procreation of chi-
dren, to be brought vp in the feare & nurture of the Lorde, a-
praise of God. Secondly, it was ordeined for a remedie agains
sinne, and to auoyde fornication, that such persons as haue no
the gift of continencie, might marrie, and keepe themselues v-
defiled members of Christs body. Thirdly, for the mutuall so-
cietie, helpe and comfort, that the one ought to haue of the o-
ther, both in prosperitie & aduersitie, into ỹ which holy estat-
these two persons present come now to be ioyned. Therefore,
any man can shew any iust cause, why they may not lawfully b-
ioyned together, let him now speake, or els hereafter for eue-
holde his peace.

¶ *And also speaking to the persons that shall be maried, he shall say*

I Require and charge you (as you wil answere at the dreadfu-
day of iudgement, when the secrets of all hearts shall be dis-
closed) that if either of you do know any impediment, why y-
may not be lawfully ioyned together in Matrimonie, that ye
confesse it: for be ye well assured, that so many as be couple-
together otherwise then Gods worde doeth allow, are not ioy-
ned together by God, neither is their Matrimonie lawfull.

¶ *If no impediment be alleaged, then shall the Curate say vnto the man.*

NWilt thou haue this woman to thy wedded wife, to liue
together after Gods ordinance, in the holy estate of Ma-
trimonie? Wilt thou loue her, comfort her, honour and keepe
her in sickneſſe and in health, and forsaking all other, keepe
thee onely to her, so long as you both shall liue?

¶ *The man shall answere.*

I will.

¶ *Then shall the Priest say vnto the woman.*

NWilt thou haue this man to thy wedded husband, to liue
together after Gods ordinance, in the holy estate of Ma-
trimonie? Wilt thou obey him, and serue him, loue, honour, and
keepe him in sickness and in health, & forsaking all other, keepe
thee onely vnto him, so long as you both shall liue?

¶ *The woman shall answere.*

I will.

¶ *Then shall the Minister say.*

Who giueth this woman to be maried to this man?

¶ *Then shall the man say.*

I N. take thee N. to my wedded wife, to haue and to hold
from this day forward, for better, for worse, for richer, for poo-

in sickneſſe and in health, to loue and to cheriſh, till death depart, according to Gods holy ordinance: and thereto I plight thee my trouth.

¶ Then the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, cheriſh, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my trouth.

¶ Then ſhall they againe looſe their hands, and the man laying a ring vpon the booke, taught by the Prieſt, ſhall ſay.

With this ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endowe.

In the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the man leauing the ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

¶ Let vs pray.

O Eternall God, creatour and preſeruer of all mankind, giuer of all ſpirituall grace, the authour of euerlaſting life, ſende thy bleſſing vpon theſe thy ſeruants, this man and this woman, whom we bleſſe in thy name, that as Iſahac and Rebecca liued faithfully together, ſo theſe perſons may ſurely perfourme and keepe the vowe & conenant betwixt them made (whereof this ring giuen and receiued, is a token and pledge) and may euer remaine in perfe& loue and peace together, and liue according to thy lawes, through Ieſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt ioyne their right hands together, and ſay.

Thoſe whom God hath ioyned together, let no man put aſunder.

¶ Then ſhall the Miniſter ſpeake vnto the people.

Forasmuch as N. and N. haue conſented together in holy wedlocke, and haue witneſſed the ſame before God and this companie, and thereto haue giuen and pledged their trouth either to other, and haue declared the ſame by giuing and receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the Miniſter ſhall adde this bleſſing.

God the Father, God the Sonne, God the holy Ghoſt, bleſſe, preſerue, and keepe you: the Lorde mercifully with his fauour looke vpon you, and ſo fill you with all ſpirituall benediction & grace, that you may ſo liue together in this life, that in the world to come you may haue life euerlaſting. Amen.

¶ Then the Miniſter or Clearkes going to the Lordes table, ſhall

ſay

Say or sing this Psalme following.

Beati omnes. Psal.128.

BLessed are all they that feare the Lord: & walke in his wayes.
For thou shalt eate the labour of thy hands: O well is thee and happie shalt thou be.
Thy wife shalbe as the fruitfull vine: vpon the walles of thine house.
Thy children like ỹ Oliue branches: round about thy table.
Loe, thus shall the man be blessed: that feareth the Lord.
The Lord from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.
Yea, that thou shalt see thy childrens children: and peace vpon Israel.
Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is nowe, and euer shall be: world without ende. Amen.

¶ *Or els this Psalme.*

Deus misereatur. Psal.67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.
That thy way may be knowen vpon the earth: thy sauing health among all nations.
Let the people prayse thee, O God: yea, let all the people prayse thee.
O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.
Let the people prayse thee, O God: let all the people prayse thee.
Then shall the earth bring foorth her increase: and God, euen our God shall giue vs his blessing.
God shall blesse vs: and all the endes of the worlde shall feare him.
Glorie be to the Father, and to the Sonne, &c.
As it was in the beginning, is nowe, &c.

Minister.
Lorde haue mercie vpon vs.
Answere.
Christ haue mercie vpon vs.
Minister.
Lorde haue mercie vpon vs.
Our father which art in heauen, &c.
And leade vs not into temptation.
Answere.
But deliuer vs from euill: Amen.
Minister.
O Lord saue thy seruant and thy handmaide.

Answere.

Answere.

hich put their truſt in thee.

Miniſter.

Lord ſend them helpe from thy holy place.

Answere.

d euermore defend them.

Miniſter.

vnto them a towre of ſtrength.

Answere.

om the face of their enemie.

Miniſter.

Lord heare our prayer.

Answere.

nd let our crie come vnto thee.

Miniſter.

O God of Abraham, God of Iſahac, God of Iacob, bleſſe theſe thy ſeruants, and ſowe the ſeede of eternall life in their hindes, that whatſoeuer in thy holy word they ſhall profitably learne, they may in deede fulfill the ſame. Looke, O Lorde, mercifully vpon them from heauen, and bleſſe them. And as thou diddeſt ſende thy bleſsing vpon Abraham and Sara, to their great comfort: ſo vouchſafe to ſende thy bleſsing vpon theſe thy ſeruants, that they obeying thy will, & alway being in ſafetie vnder thy protection, may abide in thy loue vnto their liues ende, through Ieſus Chriſt our Lord. Amen.

¶ *This prayer next following ſhall be omitted, where the woman is paſt childe birth.*

O Merciful Lord and heauenly Father, by whoſe gracious gift mankind is increaſed: We beſeech thee aſsiſt with thy bleſſing theſe two perſons, that they may both be fruitfull in procreation of children, and alſo liue together ſo long in godly loue and honeſtie, that they may ſee their childrens children, vnto the third and fourth generation, vnto thy prayſe and honour, through Ieſus Chriſt our Lord. Amen.

O God, which by thy mightie power haſt made all things of nought, which alſo (after other things ſet in order) diddeſt appoint that out of man, (created after thine owne image and ſimilitude) woman ſhould take her beginning, & knitting them together, diddeſt teach that it ſhoulde neuer be lawfull to put aſunder thoſe, whom thou by thy Matrimonie haddeſt made one. O God, which haſt conſecrated the ſtate of Matrimonie to ſuch an excellent myſterie, that in it is ſignified & repreſented the ſpirituall mariage & vnitie betwixt Chriſt and his Church: Looke mercifully vpon theſe thy ſeruauntes, that both this man may loue his wife according to thy word, (as Chriſt did loue his ſpouſe the Church, who gaue himſelfe for it,

loning

louing and cherishing it euen as his owne flesh) and also that this woman may be louing and amiable vnto her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a folower of holy and godly matrones. O Lord bleſſe them both, and graunt them to inherite thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest say.

ALmightie God, which at the beginning did create our first parents Adam and Eue, & did sanctifie and ioyne them together in mariage, powre vpon you the riches of his grace, sanctifie and bleſſe you, that ye may pleaſe him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion: and after the Gospel, if there be no Sermon, the Minister shall say thus.

ALl ye which be maried, or which intende to take the holy estate of Matrimonie vpon you, heare what holy Scripture doth say, as touching the duetie of husbands towarde their wiues, and wiues toward their husbands.

Saint Paul in his Epiſtle to the Epheſians, the fift Chapter doeth giue this commandement to all maried men: Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himſelfe for it, to sanctifie it, purging it in the fountaine of water, through the worde, that he might make it vnto himſelfe a glorious congregation, not hauing spot or wrinckle, or any such thing, but that it ſhould be holy and blameleſſe. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himſelfe: For neuer did any man hate his owne fleſh, but nourisheth and cherisheth it, euen as the Lord doeth the congregation: for we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leaue father and mother, and ſhalbe ioyned vnto his wife, and they two ſhalbe one fleſh. This myſterie is great, but I ſpeake of Christ and of the Congregation. Neuertheleſſe, let euery one of you ſo loue his owne wife, euen as himſelfe.

Col. 3. Likewiſe the ſame S. Paul writing to the Coloſsians, ſpeaketh thus to all men that be maried, Ye men loue your wiues, and be not bitter vnto them.

1. Pet. 3. Heare alſo what S. Peter the Apoſtle of Christ, which was himſelfe a maried man, ſaith vnto all men that are maried, Ye husbands dwell with your wiues according to knowledge, giuing honour to the wife, as vnto the weaker veſſell, & as heires together of the grace of life, ſo ỹ your prayers be not hindered.

Hitherto ye haue heard ỹ duetie of ỹ husbād toward ỹ wife: Nowe likewiſe ye wiues heare & learne your dueties towarde your husbands, euē as it is plainely ſet forth in holy Scripture.

S. Paul

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lorde: for the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body. Therefore, as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe he sayeth, Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson: Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord. *Ephe.5.* *Col.3.*

S. Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands: so that if any obey not the worde, they may be wonne without the worde, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparel, let it not be outward with broyded heare, and trimming about with golde, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirite be milde and quiet, which is a precious thing in the sight of God. For after this maner (in the olde time) did the holy women, which trusted in God, apparell themselues, being subiect to their owne husbands, as Sara obeyed Abraham, calling him lorde, whose daughters ye are made doing well, and not being dismaide with any feare. *1.Pet.3.*

THE ORDER FOR THE VISITATION of the sicke.

¶ The Priest entring into the sicke persons house, shall say.

Peace be in this house, and to all that dwell in it.

REmember not Lorde our iniquities, nor the iniquities of our forefathers, spare vs good Lorde, spare thy people whome thou hast redeemed with thy most precious blood, and be not angrie with vs for euer.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father which art in heauen, halowed be thy name, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from all euill. Amen.

Minister.

O Lorde saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answere.

From the face of his enemie.

Minister.

O Lorde heare our prayers.

Answere.

And let our crie come vnto thee.

Minister.

O Lorde looke downe from heauen, beholde, visit, and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

HEare vs Almightie and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant which is grieued with sickenesse: Visite him, O Lorde, as thou diddest visite Peters wiues mother, and the captaines seruant. So visite and restore to this sicke person his former health (if it be thy will:) or els giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

DEarely beloued, knowe this, that almightie God is the Lord of life and death, and ouer all things to them perteining, as youth, strength, health, age, weakenes and sickenesse. Wherefore, whatsoeuer your sicknes is, knowe you certainly that it is Gods visitation. And for what cause so euer this sicknes is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicitie: or els it be sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly father: knowe you certainely, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods

mercie

mercie for his deare sonne Iesus Christes sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholy to his will, it shall turne to your profite, and helpe you forwarde in the right way that leadeth vnto euerlasting life.

¶ *If the person visited be very sicke, then the Curate may ende his exhortation in this place.*

Take therefore in good worth the chastisement of the Lorde: for whome the Lord he loueth, he chastiseth: yea as S. Paul saith, he scourgeth enery sonne which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction, (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall we not nowe much rather be obedient to our spirituall father, and so liue? And they for a fewe dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to the intent hee may make vs partakers of his holinesse. These wordes (good brother) are Gods wordes, and written in holy scripture for our comfort and instruction, that we should patiently and with thankesgiuing, beare our heauenly fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnes to visite vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, he entred not into his glory, before he was crucified. So truely our way to eternall ioy, is to suffer here with Christ: and our doore to enter into eternall life, is gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Nowe therefore, taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life, there is account to be giuen vnto the righteous Iudge, of whome all must be iudged without respect of persons: I require you to examine your selfe, and your state both towarde God and man, so that accusing and condemning your selfe for your owne faultes, you may finde mercie at our heauenly fathers hand, for Christes sake, and not be accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the articles of our fayth, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the fayth, saying thus.

Doest thou beleeue in God the father Almightie, maker of heauen and earth?

And so foorth as it is in Baptisme.

¶ *Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weightie matter. After which confession, the Priest shall absolue him after this sort.*

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent & beleeue in him, of his great mercy forgiue thee thine offences, & by his authoritie committed to mee, I absolue thee from all thy sinnes, In the name of the Father, & of the Sonne, & of the holy Ghost. Amen.

¶ *Let vs pray.*

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenes. Renue in him (most louing father) whatsoeuer hath bene decayed by the fraude & malice of the deuill, or by his owne carnall will and frailenesse: preserue and continue this sicke member in the vnitie of thy Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearely beloued Sonne Iesus Christ. Amen.

Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castell.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke mee out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake mee not when my strength faileth me.

For

For mine enemies speake against me, and they that lay waite for my soule, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haste thee to helpe mee.

Let them be confounded & perish, that are against my soules let them be couered with shame and dishonour, that seeke to doe me euill.

As for me I will patiently abide alway: and wil prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluation: for I knowe no ende thereof.

I wil go forth in the strength of the Lord God: and wil make mention of thy righteousnes onely.

Thou (O God) hast taught me from my youth vp vntill nowe: therefore I will tell of thy wonderous workes.

Forsake me not, (O God) in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes (O God) is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore wil I prayse thee and thy faithfulnes (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lippes will be faine, when I sing vnto thee: and so wil my soule whome thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

Then shall the Minister say.

THe Almightie Lorde, which is a most strong towre to all them that put their trust in him, to whome all things in heauen, in earth, & vnder the earth doe bowe & obey, be nowe and euermore thy defence, & make thee knowe and feele, that there

Is none other name vnder heauen giuen to man, in whome, and through whome thou mayeſt receiue health and ſaluation, but onely the name of our Lord Ieſus Chriſt. Amen.

The Communion of the ſicke.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whome thou doeſt receiue: we beſeech thee to haue mercie vpon this thy ſeruant, viſited with thine hand, and to graunt that he may take his ſickneſſe patiently, and recouer his bodily health (if it be thy gratious will:) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Ieſus Chriſt our Lord, Amen.

The Epiſtle.

Heb. 12. MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and he ſcourgeth euery ſonne whome he receiueth.

The Goſpel.

Iohn 5. VErely, verely I ſay vnto you, he that heareth my worde, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhall not come vnto damnation, but he paſſeth from death vnto life.

When the ſicke perſon is viſited, and receiueth the holy Communion, all at one time, then the Prieſt for more expedition, ſhall cut off the fourme of the viſitation, at the Pſalme.

In thee O Lorde haue I put my truſt.

And goe ſtraight to the Communion.

At the buriall of the dead.

Iohn 12. IAm the reſurrection and the life (ſayeth the Lorde.) He that beleeueth in me, yea though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not

Iob. 19. die for euer.

IKnowe that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkin, and ſhall ſee God in my fleſh; yea, and I my ſelfe ſhall beholde him, not with other,

but

but with these same eyes.

WE brought nothing into this world, neither may we cary any thing out of this world. The Lord gineth, and the Lord taketh away: Euen as it pleaseth the Lord, so commeth things to passe. Blessed be the name of the Lord. 1. Tim. 6. Iob 1.

When they come to the graue, the Priest shall say.

MAn that is borne of a woman, hath but a short time to liue, and is full of miserie. He commeth vp, and is cut downe like a flowre, he fleeth as it were a shadowe, and neuer continueth in one stay. In the middest of life, we be in death: of whom may we seeke for succour but of thee, O Lorde, which for our sinnes iustly art displeased? Yet, O Lorde God most holy, O Lorde most mightie, O holy and most merciful sauiour, deliuer vs not into the bitter paines of eternal death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mightie, O holy and mercifull sauiour, thou most worthy iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee. Iob 14.

FOr as much as it hath pleased Almightie God of his great mercie, to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lorde Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

¶ *Then shalbe sayd or sung.*

IHeard a voyce from heauen, saying vnto mee, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours. Apoc. 14.

CHrist is risen from the dead, and become the first fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the end, when he hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. For he must reigne till hee haue put all his enemies vnder his feete. The last enemie that shalbe destroyed, is death. For he hath put all things vnder his feete. But when he saith, Al things are put vnder him: it is manifest that he is excepted which did put al things vnder him. Whē all things are subdued vnto him, then shal ỹ Sonne also himselfe be subiect vnto him that put al things vnder him, that God may 1. Cor. 15.

be all in all. Els what doe they which are baptized ouer the dead, if the dead rise not all? Why are they then baptized ouer them? Yea, and why stand we alway then in ieopardie? By our reioycing which I haue in Christ Iesus our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auantageth it me, if the dead rise not againe? Let us eate and drinke, for to morow we shall die. Be not ye deceiued, euill wordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, Howe rise the dead? With what body shall they come? Thou foole, that which thou soweste, is not quickened except it die. And what soweste thou? Thou soweste not the body that shalbe, but bare corne, as of wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the starres: for one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenes, it riseth againe in power. It is sowen a natural body, it riseth againe a spirituall body. There is a naturall body, and there is spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth earthy. The second man is the Lord from heauen heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I brethren, that flesh & blood can not inherite the kingdome of God, neither doeth corruption inherite incorruption. Beholde, I shewe you a mysterie, We shall not all sleepe, but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, Death is swallowed vp into victorie: Death, where is thy sting? Hell, where is thy victorie?

ctorie? The ſting of death is ſinne, and the ſtrength of ſinne is the lawe. But thankes bee vnto God, which hath giuen vs victorie through our Lorde Ieſus Chriſt. Therefore my deare brethren, be yee ſtedfaſt and vnmoueable, alwaies riche in the worke of the Lord, for as much as ye know howe that your labour is not in vaine in the Lord.

¶ *The leſſon ended, the Prieſt ſhall ſay.*

Lord haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercy vpon vs.

Our father which art in heauen, &c.

And lead vs not into temptation.
But deliuer vs from euill. Amen.

The Prieſt.

ALmightie God, with whome doe liue the ſpirites of them that depart hence in the Lorde, and in whome the ſoules of them that be elected, after they be deliuered from the burthen of the fleſh, be in ioy and felicitie: we giue thee hearty thanks, for that it hath pleaſed thee to deliuer this N. our brother, out of the miſeries of this ſinneſull world, beſeeching thee, that it may pleaſe thee of thy gracious goodneſſe, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that wee with this our brother, and all other departed in the true faith of thy holy name, may haue our perfect conſummation & bliſſe, both in bodie and ſoule, in thy eternall and euerlaſting glorie. Amen.

The Collect.

OMercifull God, the Father of our Lord Ieſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth ſhall liue, though hee die: and whoſoeuer liueth, and beleeueth in him, ſhall not die eternally: who alſo taught vs (by his holy Apoſtle Paul) not to bee ſorie as men without hope, for them that ſleepe in him: we meekely beſeech thee (O Father) to raiſe vs from the death of ſinne, vnto the life of righteouſneſſe, that when we ſhall depart this life, wee may reſt in him, as our hope is this our brother doeth, and that at the generall reſurrection in the laſt day, wee may be founde acceptable in thy ſight, and receiue that bleſsing which thy well beloued Sonne ſhall then pronounce to all that loue and feare thee, ſaying, Come yee bleſſed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Graunt this, we beſeech thee, O merciful Father, through Ieſus Chriſt our mediatour and redeemer. Amen.

THE

The thankes giuing of women after childe birth, commonly called the Churching of women.

¶ *The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the table standeth, and the Priest standing by her, shall say these words or such like, as the case shall require.*

FOr asmuch as it hath pleased Almighty God of his goodnesse, to giue you safe deliuerance, and hath preserued you in the great danger of childebirth: ye shall therefore giue heartie thanks vnto God, and pray.

¶ *Then shall the Priest say this Psalme.*

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He wil not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

Beholde, hee that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the moone by night.

The Lorde shall preserue thee from all euil: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in from this time foorth for euermore.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is nowe, and euer shall be: world without ende. Amen.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Prieſt.

Be thou to her a ſtrong tower.

Anſwere.

From the face of her enemie.

Prieſt.

Lord heare our prayer.

Anſwere.

And let our crie come vnto thee.

Prieſt.

Let vs pray.

O Almighty God, which haſt deliuered this woman thy ſeruant from the great paine & perill of childe birth: Graunt, we beſeech thee, moſt mercifull Father, that ſhee through thy helpe may both faithfully liue and walke in her vocation, according to thy will, in this life preſent, and alſo may be partaker of euerlaſting glory in the life to come, through Ieſus Chriſt our Lord. Amen.

The woman that commeth to giue her thankes, muſt offer accuſtomed offerings. And if there be a Communion, it is conuenient that ſhe receiue the holy Communion.

A Communication againſt ſinners, with certaine prayers to be vſed diuers times in the yeere.

BRethren, in the primitiue Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penance, and puniſhed in this world, that their ſoules might be ſaued in the day of the Lord: and that other admoniſhed by their example, might be the more afraid to offende.

In ſteade wherof, vntil the ſaid diſcipline may be reſtored againe (which thing is much to be wiſhed) it is thought good, that at this time, in your preſence, ſhoulde be read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the 27. Chapter of Deuteronomium, and other places of Scripture: and that ye ſhould anſwere to euery ſentence, Amen, to the intent that you, being admoniſhed of the great indignation of God againſt ſinners, may the rather bee called to earneſt and true repentance, and may walke more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which yee affirme with your owne mouthes, the curſe of GOD to bee due.

Curſed is ☞ man that maketh any carued or molten image,

an

an abomination to the Lorde, the woorke of the handes of the craftesman, and putteth it in a secret place to worship it.

¶ *And the people shall answere and say.*

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is hee that remooueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is hee that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is hee that letteth in iudgement ye right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is hee that taketh rewarde to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmerciful, the fornicatours, and adulterers, and the coueteous persons, the worshippers of images, slaunderers, drunkardes, and extortioners.

Answere.

Amen.

Minister.

Minister.

NOwe seeing that all they be accursed, as the Prophet Dauid beareth witnesse, which doe erre and goe astray from the commaundements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, & being alwayes at hand) returne vnto our Lord God, with all contrition and meekenes of heart, bewailing and lamenting our sinnefull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruites of penance. For now is the axe put to the roote of the trees, so that euery tree which bringeth not forth good fruite, is hewen downe, and cast into the fire. It is a fearefull thing to fall into the handes of the liuing God: hee shall powre downe raine vpon the sinners, snares, fire, & brimstone, storme and tempest, this shall bee their portion to drinke. For loe, the Lord is come out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? His fanne is in his hand, and he wil purge his floore, and gather his wheat into the barne: but hee will burne the chaffe with vnquenchable fire. The day of the Lorde commeth as a theefe in the night: and when men shal say peace, and all things are safe, then shall sudden destruction come vpon them, as sorowe commeth vpon a woman trauailing with childe, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubbernesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. Then shall they call vpon me (sayeth the Lorde) but I will not heare, they shall seeke mee earely, but they shall not finde me, and that because they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall bee shutte, and too late to crie for mercie, when it is the time of iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, Goe yee cursed into the fire euerlasting, which is prepared for the deuill and his angels. Therfore brethren, take we heede betime, while the day of saluation lasteth: for the night commeth, when none can worke. But let vs while we haue the light, belene in the light, & walke as the children of the light, that wee be not cast into the vtter darkenes, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if with a whole minde and true heart) we returne vnto him. For though our sinnes be as red as scarlet,

Psal.119. *Matt.3.* *Hebr.10.* *Psal.11.* *Esai.26.* *Mala.3.* *Matt.4.* *1.Thes.5.* *Rom.2.* *Prou.2.* *Mat.25.* *2.Cor.6.* *Iohn 9.* *Matt.25.* *Esai.1.*

let, they shal be as white as snow: and though they be like pur-
Ezek.28. ple, yet shall they be as white as wool. Turne you cleane, sayth the Lord, from all your wickednesse, and your sinne shal not be your destruction. Cast away from you all your vngodlines that ye haue done. Make you newe hearts, and a newe spirit. Where-fore wil ye die (O ye house of Israel) seeing that I haue no plesure in the death of him that dieth, sayeth the Lord God? Turne
1. John 2. you then, and ye shall line. Although wee haue sinned, yet haue wee an aduocate with the Father, Iesus Christ the righteous, &
Esai. 53. he it is that obteineth grace for our sinnes. For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne to him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is ready to receiue vs, and most willing to pardō vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and
Matt. 11. from hencefoorth walke in his wayes: if wee wil take his easie yoke and light burden vpon vs, to folow him in lowlinesse, patience, and charitie, & be ordered by the gouernance of his holy Spirit, seeking alwaies his glory, and serving him duely in our vocation, with thankes giuing. This if we do, Christ wil deliuer vs from the curse of the Lawe, and from the extreeme maledi-ction which shall light vpon them that shall bee set on the left
Matt. 25. hand, and he will set vs on his right hand, and giue vs the blessed benediction of his Father, commaunding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie. Amen.

¶ *Then shalbe said this Psalme.* Miserere mei Deus.

Psal. 51. HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash mee throughly from my wickednesse: and cleanse mee from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest truth in the inward partes: and shalt make me to vnderstand wisdome secretly.

Thou shalt purge me with Hyssope, and I shalbe cleane: thou shalt wash me, and I shalbe whiter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face frō my sinnes: and put out all my misdeedes.

Make

Make mée a cleane heart (O God:) and renné a right ſpirite within me.

Caſt mee not away from thy preſence: and take not thy holy ſpirite from me.

O giue me the comfort of thy helpe againe: and ſtabliſh mee with thy free ſpirite.

Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

Deliuer me from blood gulitineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lippes, O Lorde: my mouth ſhall ſhewe thy praiſe.

For thou deſireſt no ſacrifice, els woulde I giue it thee: but thou delighteſt not in burnt offering.

The ſacrifice of God is a troubled ſpirite: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O bee fauourable and gracious vnto Sion: builde thou the walles of Hieruſalem.

Then ſhalt thou bee pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer yong bullockes vpon thine altar.

Glorie be to the Father, and to the Sonne, &c.

As it was in the beginning, is nowe, &c.

Lorde haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruants.

Anſwere.

Which put their truſt in thee.

Miniſter.

Send vnto them helpe from aboue.

Anſwere.

And euermore mightily defend them.

Miniſter.

Helpe vs O God our Sauiour.

Anſwere.

And for the glory of thy names ſake deliuer vs, be mercifull vnto vs ſinners for thy names ſake.

Miniſter.

O Lord heare our prayers.

Anſwere.

Answere.

And let our crie come vnto thee.

¶ Let vs pray.

O Lord, we beseech thee mercifully heare our prayers, & spare all those which cõfesse their sinnes vnto thee, ỹ they whose consciences by sinne are accused, by thy mercifull pardon may be absolued, through Christ our Lord. Amen.

O Most mighty God, & mercifull Father, which hast compassion of all men, & hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and bee saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes: spare vs therefore, good Lord, spare thy people whome thou hast redeemed, enter not into iudgement w thy seruants, which bee vile earth, and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faultes: so make haste to helpe vs in this worlde, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TVrne thou vs, O good Lorde, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou spareſt when we deserue punishment, and in thy wrath thinkeſt vpon mercie. Spare thy people, good Lorde, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lorde, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

A prayer for the Morning.

ALmightie and most gracious GOD, wee heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast commaunded by thy holy woorde, that no man shoulde bee idle, but all occupied in godly and vertuous exercises, euery man according to his calling: wee most humblie beseeche thee ỹ thine eyes may attende vpon vs, daily defend vs, cherish, comfort,

comfort, and gouerne vs, and all our counsels, studies and labours, in such wise, that we may spend and bestow this day according to thy most holy wil, without the hurting of our neighbours, and that we may diligently and warily eschewe and avoyde all things that should displease thee, set thee alwayes before our eyes, line in thy feare, working that which may bee founde acceptable before thy diuine Maiestie, through Iesus Christ our Lord. Amen.

¶ A prayer for the Euening.

OH Lord God, Father euerlasting, and full of pitie, we acknowledge and confesse, that we bee not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with cõfidence that thou wilt heare our prayers, and graunt our requestes, if we consider our owne deseruings. For our consciences doe accuse vs, and our sinnes witnesse against vs, & we knowe that thou art an vpright iudge, which doest not iustifie the sinners & wicked men, but punishest the faultes of all such as transgresse thy commaundements. Yet most mercifull Father, sith it hath pleased thee to commaunde vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues (as it were) swallowed vp of death and desperation: We vtterly renounce all worldly confidence, and flee to thy souereigne bountie, as our onely stay and refuge, beseeching thee not to call to remembrance our manifolde sinnes and wickednes, whereby we continually prouoke thy wrath and indignation against vs, neither our negligence and vnkindnesse, which haue neither worthily esteemed, nor in our lines sufficiently expressed the sweete comfort of thy Gospel reuealed vnto vs, but rather to accept the obedience and death of thy sonne Iesus Christ, who by offering vp his body in sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpõ vs, O Lord, and forgiue vs our offences. Teach vs by thine holy Spirit, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, can not praise thee, nor call vpon thy Name: but the repenting heart, the sorowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall euer set foorth thy praise and glorie. And albeit wee be but wormes & dust, yet thou art our creator, and we be the worke of thy handes: yea thou art our Father, and wee thy children: thou art our shepheard, & we thy flocke: thou art our redeemer, and we the people whom thou hast bought: thou art our God, and we thine inheritance. Correct vs not therefore in thine anger, O Lorde, neither according to our deseртes punish vs, but mercifully

mercifully chastise vs with a fatherly affectiō, that all the world may knowe that at what time soeuer a sinner doeth repent him of his sinne, from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to trauaile: Graunt, O deare Father, that we may so take our bodily rest, that our soules may continually watche for the time that our Lord Iesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that wee, not ouercome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe be not excessiue or ouermuch, after the insatiable desires of our flesh, but onely sufficient to content our weake nature, that we may bee the better disposed to liue in all godly conuersation, to the glory of thine holy Name, and profite of our brethren. Amen.

FINIS.

THE

Beatus vir. Psalme 1.

BLessed is the man that hath not walked in the counsell of the vngodly, nor stande in the way of sinners: and hath not sit in the seate of the scornefull. *Morning Prayer.*

2 But his delight is in the Lawe of the Lord: and in his Lawe will he exercise himselfe day and night.

3 And hee shall be like a tree planted by the water side: that will bring foorth his fruite in due season.

4 His leafe also shall not wither: and looke whatsoeuer hee doeth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in ỹ iudgement: neither the sinners in the congregation of the righteous.

7 But the Lorde knoweth the way of the righteous: and the way of the vngodly shall pẽrish.

Quare fremuerunt gentes? Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsel together: against the Lord, and against his anoynted.

3 Let vs breake their bondes asunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the lawe, whereof the Lord hath said vnto me: thou art my Sonne, this day haue I begotten thee.

8 Desire of me, & I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rodde of yron: and breake them in pieces like a Potters vessell.

10 Be wise nowe therefore, O ye Kings: be learned ye that are Iudges of the earth.

11 Serue the Lorde in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne least he be angrie, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. *Psal.3.*

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: There is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lorde with my voyce: and he heard me out of his holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord sustained me.

6 I wil not be afraide for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon thy people.

Cum inuocarem. *Psal.4.*

HEare me when I call, O God of my righteousnesse: for thou hast set mee at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, howe long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Knowe this also, that the Lorde hath chosen to him selfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, & sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shewe vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. *Psal.5.*

POnder my wordes, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lorde: early in the morning

morning will I dire& my prayer vnto thee, and will looke vp.
4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any euill dwell with thee.
5 Such as be fooliſh ſhall not ſtande in thy ſight: for thou hateſt all them that worke vanitie.
6 Thou ſhalt deſtroy them that ſpeake leaſing: the Lord will abhorre both the blood thirſtie and deceitfull man.
7 But as for mee, I will come into thy houſe, euen vpon the multitude of thy mercie: and in thy feare wil I worſhip toward thy holy temple.
8 Leade me, O Lord, in thy righteouſnes, becauſe of mine enemies: make thy way plaine before my face.
9 For there is no faithfulneſſe in his mouth: their inwarde partes are very wickedneſſe.
10 Their throte is an open ſepulchre: they flatter with their tongue.
11 Deſtroy thou them, O God, let them periſh through their owne imaginations: caſt them out in the multitude of their vngodlineſſe, for they haue rebelled againſt thee.
12 And let all them that put their truſt in thee, reioyce: they ſhall euer bee giuing of thankes, becauſe thou defendeſt them, they that loue thy Name ſhalbe ioyfull in thee.
13 For thou Lorde wilt giue thy bleſsing vnto the righteous: and with thy fauourable kindneſſe wilt thou defende him, as with a ſhield.

Domine ne in furore. *Pſal. 6.*

O Lorde rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure. *Euening prayer.*
2 Haue mercie vpon mee, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.
3 My ſoule is alſo ſore troubled: but Lorde howe long wilt thou puniſh me?
4 Turne thee, O Lorde, and deliuer my ſoule: Oh ſaue me for thy mercies ſake.
5 For in death no man remembreth thee: and who will giue thee thankes in the pit?
6 I am wearie of my groning, euery night waſh I my bed: and water my couch with my teares.
7 My beautie is gone for very trouble: and worne away becauſe of all mine enemies.
8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.
9 The Lord hath heard my petition: the Lord will receiue my prayer.
10 All mine enemies ſhall be confounded and ſore vexed: they ſhalbe turned backe, and put to ſhame ſuddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me.

2 Leſt he deuoure my ſoule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there be any wickednes in my handes.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cauſe is mine enemie.

5 Then let mine enemie perſecute my ſoule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the duſt.

6 Stand vp, O Lord, in thy wrath, and lift vp thy ſelfe: becauſe of the indignation of mine enemies, ariſe vp for mee in the iudgement that thou haſt commaunded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift vp thy ſelfe againe.

8 The Lord ſhall iudge the people, giue ſentence with mee, O Lord: according to my righteouſneſſe, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come to an ende: but guide thou the iuſt.

10 For the righteous God: trieth the very heartes and reines.

11 My helpe commeth of God: which preſerueth them that are true of heart.

12 God is a righteous iudge, ſtrong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his ſworde: he hath bent his bowe, and made it readie.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrowes againſt the perſecutours.

15 Beholde, hee trauaileth with miſchiefe: he hath conceiued ſorowe, and brought foorth vngodlineſſe.

16 He hath grauen and digged vp a pit: and is fallen himſelfe into the deſtruction that he made for other.

17 For his trauell ſhall come vpon his owne head: and his wickednes ſhall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteouſnes: and will praiſe the Name of the Lord the moſt high.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that haſt ſet thy glorie aboue the heauens!

2 Out of the mouth of very babes and ſucklings haſt thou ordeined ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemie and the auenger.

3 For

3 For I will consider the heauens, euen the workes of thy fingers: the moone and the starres which thou hast ordeined.
4 What is man that thou art mindefull of him: and the Sonne of man that thou visitest him?
5 Thou madest him lower then the Angels: to crowne him with glorie and worship.
6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiectiō vnder his feete.
7 All sheepe and oxen: yea, and the beastes of the fielde.
8 The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh through the pathes of the seas.
9 O Lorde our gouernour: howe excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

1 I Will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes. *Morning prayer.*
2 I will be glad and reioyce in thee: yea, my songs wil I make of thy Name, O thou most highest.
3 While mine enemies are driuen backe: they shall fall and perish at thy presence.
4 For thou hast mainteined my right, and my cause: thou art set in the throne that iudgest right.
5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.
6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.
7 But the Lord shal endure for euer: he hath also prepared his seate for iudgement.
8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.
9 The Lord also wil be a defence for the oppressed: euen a refuge in due time of trouble.
10 And they that knowe thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.
11 O praise the Lorde which dwelleth in Sion: shewe the people of his doings.
12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.
13 Haue mercie vpon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest mee vp from the gates of death.
14 That I may shewe all thy praises within the portes of the daughter of Sion: I will reioyce in thy saluation.
15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

28 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes.
29 The wicked shall bee turned into hell: and all the people that forget God.
30 For the poore shal not alway be forgotten: the patient abiding of the meeke shall not perish for euer.
31 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.
32 Put them in feare (O Lorde:) that the heathen may knowe themselues to be but men.

Vt quid Domine. *Psal.* 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needefull time of trouble?
2 The vngodly for his owne lust doeth persecute the poore: let them bee taken in the craftie wylinesse that they haue imagined.
3 For the vngodly hath made boast of his owne heartes desire: and speaketh good of the couetous whom God abhorreth.
4 The vngodly is so proude, that he careth not for God: neither is God in all his thoughtes.
5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.
6 For he hath saide in his his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.
7 His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlinesse and vanitie.
8 Hee sitteth lurking in the thieuish corners of the streetes: and priuily in his lurking dennes doeth hee murther the innocent, his eyes are set against the poore.
9 For he lyeth waiting secretly, euen as a Lion lurketh he in his denne: that he may rauish the poore.
10 He doth rauish the poore: when he getteth him into his net.
11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaines.
12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.
13 Arise (O Lord God) and lift vp thine hand: forget not the poore.
14 Wherefore shoulde the wicked blaspheme God: while he doeth say in his heart, Tush, thou God careſt not for it?
15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.
16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.
17 Breake thou the power of the vngodly and malitious: take away

away his vngodlineſſe, and thou ſhalt finde none.
28 The Lord is King for euer and euer: and the heathen are periſhed out of the land.
29 Lorde, thou haſt heard the deſire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.
30 To helpe the fatherleſſe & poore vnto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. *Pſal.* 11.

IN the Lorde I put my truſt: how ſay ye then to my ſoule, that ſhe ſhould flee as a bird vnto the hill?
2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuilie ſhoote at them that are true of heart.
3 For the foundations will be caſt downe: and what hath the righteous done?
4 The Lord is in his holy Temple: the Lords ſeate is in heauen.
5 His eyes conſider the poore: and his eye liddes trye the children of men.
6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesſe doeth his ſoule abhorre.
7 Vpon the vngodly he ſhall raine ſnares, fire, and brimſtone, ſtorme, and tempeſt: this ſhalbe their portion to drinke.
8 For the righteous Lorde loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. *Pſal.* 12.

HElpe me Lorde, for there is not one godly man left: for the faithfull are miniſhed from among the children of men. *Euening prayer.*
2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lippes, & diſſemble with their double heart.
3 The Lord ſhall roote out all deceitfull lippes: & the tongue that ſpeaketh proud things.
4 Which haue ſaid, With our tongues we will preuaile: we are they that ought to ſpeake, who is Lord ouer vs?
5 Now for the comfortleſſe troubles ſake of the needie: and becauſe of the deepe ſighing of the poore.
6 I will vp (ſaith the Lord:) and will helpe euery one from him that ſwelleth againſt him, and will ſet them at reſt.
7 The wordes of the Lord are pure wordes: euen as the ſilner which from the earth is tried, and purified ſeuen times in the fire.
8 Thou ſhalt keepe them, O Lorde: thou ſhalt preſerue him from this generation for euer.
9 The vngodly walke on euery ſide: when they are exalted, the children of men are put to rebuke.

Vſquequo

Vsque quo Domine. *Psalm.13.*

HOw long wilt thou forget me (O Lord) for euer: howe long wilt thou hide thy face from me?

2 Howe long shall I seeke counsell in my soule, and be so vexed in my heart: howe long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I will sing of the Lorde, because he hath dealt so louingly with me: yea, I will praise the name of the Lorde most highest.

Dixit insipiens. *Psalm.14.*

THe foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one that doth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are al gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lippes.

6 Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you ye haue made a mocke at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit? *Psalm.15.*

Morning prayer. LOrd who shall dwell in thy tabernacle: or who shall rest vpon thy holy hill?

2 Euen he that leadeth an vncorrupt life: and doeth ỹ thing that is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his

his neighbour: and hath not slaundered his neighbours.
4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.
5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.
6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.
7 Who so doeth these things: shall neuer fall.

Conserua me. *Psalm.* 16.

PReserue me, O God: for in thee haue I put my trust.
2 O my soule, thou hast said vnto the Lorde: Thou art my God, my goods are nothing vnto thee.
3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.
4 But they that runne after another god: shall haue great trouble.
5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lippes.
6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.
7 The lot is fallen vnto me in a faire grounde: yea, I haue a goodly heritage.
8 I will thanke the Lorde for giuing me warning: my reines also chasten me in the night season.
9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.
10 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.
11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.
12 Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. *Psal.* 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lippes.
2 Let my sentence come foorth from thy presence: and let thine eyes looke vpon the thing that is equall.
3 Thou hast prooued and visited mine heart in the night season, thou hast tryed me, and shalt finde no wickednesse in me: for I am vtterly purposed that my mouth shall not offend.
4 Because of mens workes that are done against the wordes of my lippes: I haue kept me from the wayes of the destroyer.
5 O holde thou vp my goings in thy paths: that my footesteps slip not.
6 I haue called vpon thee, O God, for thou shalt heare me: encline

eline thine eare to me, and hearken vnto my wordes.
7 Shewe thy marueilous louing kindneſſe, thou that art the ſauiour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.
8 Keepe me as the apple of an eye: hide me vnder the ſhadow of thy wings.
9 From the vngodly that trouble me: mine enemies compaſſe me round about, to take away my ſoule.
10 They are incloſed in their owne fatte: & their mouth ſpeaketh proud things.
11 They lie wayting in our way on euery ſide: turning their eyes downe to the ground.
12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in ſecrete places.
13 Vp Lorde, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſworde of thine.
14 From the men of thy hand, O Lord, from the men I ſay, and from the euill worlde: which haue their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.
15 They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes.
16 But as for me, I will behold thy preſence in righteouſneſſe: & when I awake vp after thy likeneſſe, I ſhalbe ſatiſfied with it.

Diligam te. Pſalm. 18.

Euening prayer.

I Will loue thee, (O Lorde) my ſtrength, the Lord is my ſtonie rocke, and my defence: my ſauiour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge.
2 I will call vpon the Lord, which is worthy to be prayſed: ſo ſhall I be ſafe from mine enemies.
3 The ſorowes of death compaſſed me: and the ouerflowings of vngodlineſſe made me afraide.
4 The paines of hell came about me: the ſnares of death ouertooke me.
5 In my trouble I will call vpon the Lord: and complaine vnto my God.
6 So ſhall he heare my voyce out of his holy temple: and my cõplaint ſhall come before him, it ſhal enter euẽ into his eares.
7 The earth trembled and quaked: the very foundations alſo of the hilles ſhooke and were remoued, becauſe he was wroth.
8 There went a ſmoke out of his preſence: and a conſuming fire out of his mouth, ſo that coales were kindled at it.
9 He bowed the heauens alſo, and came downe: and it was darke vnder his feete.
10 He rode vpon the Cherubims and did flie; he came flying vpon the wings of the winde.

11 He made darkeneſſe his ſecrete place: his pauilion rounde about him, with darke water and thicke cloudes to couer him.
12 At the brightneſſe of his preſence his cloudes remooued: haileſtones and coales of fire.
13 The Lord alſo thũdred out of heauen, and the higheſt gaue his thunder: haileſtones and coales of fire.
14 He ſent out his arrowes, and ſcattered them: he caſt foorth lightnings, and deſtroyed them.
15 The ſprings of waters were ſeene, and the foundations of the rounde worlde were diſcouered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.
16 He ſhall ſende downe from the high to fetch me: and ſhall take me out of many waters.
17 He ſhall deliuer me from my ſtrongeſt enemie, & from them which hate me: for they are too mightie for me.
18 They preuented me in the day of my trouble: but the Lord was my vpholder.
19 Hee brought me foorth alſo into a place of libertie: hee brought me foorth, euen becauſe he had a ſauour vnto me.
20 The Lord ſhall rewarde me after my righteous dealing: according to the cleanneſſe of my hands ſhall he recompenſe me.
21 Becauſe I haue kept the wayes of the Lorde: and haue not forſaken my God as the wicked doeth.
22 For I haue an eye vnto all his lawes: and will not caſt out his commandements from me.
23 I was alſo vncorrupt before him: and eſchewed mine owne wickedneſſe.
24 Therefore ſhall the Lorde reward me after my righteous dealing: and according vnto the cleanneſſe of my hands in his eye ſight.
25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.
26 With the cleane thou ſhalt be cleane: and with the froward, thou ſhalt learne frowardneſſe.
27 For thou ſhalt ſaue the people that are in aduerſitie: and ſhalt bring downe the high lookes of the proude.
28 Thou alſo ſhalt light my candle: the Lorde my God ſhall make my darkeneſſe to be light.
29 For in thee I ſhall diſcomfite an hoſte of men: and with the helpe of my God I ſhall leape ouer the wall.
30 The way of God is an vndefiled way: the word of the Lord alſo is tryed in the fire, he is the defender of all them that put their truſt in him.
31 For who is God but the Lorde: or who hath any ſtrength except our God?
32 It is God that girdeth me with ſtrength of warre: and ma-

keth

keth my way perfect.
33 He maketh my feete like Hartes feete: and setteth me vp on high.
34 He teacheth my handes to fight: and mine armes shall breake euen a bowe of steele.
35 Thou hast giuen me the defence of thy saluation: thy right hand also shall holde me vp, and thy louing correction shall make me great.
36 Thou shalt make roome ynough vnder me for to goe: that my footesteps shall not slide.
37 I will followe vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.
38 I will smite them, that they shall not be able to stand: but fall vnder my feete.
39 Thou hast girded me with strength vnto the battell: thou shalt throwe downe mine enemies vnder me.
40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.
41 They shall crie, but there shalbe none to helpe them: yea, euen vnto the Lord shall they crie, but he shall not heare them.
42 I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.
43 Thou shalt deliuer me from the striuings of the people: and thou shalt make me the head of the heathen.
44 A people whom I haue not knowen: shall serue me.
45 As soone as they heare of me, they shall obey me: but the strange children shall dissemble with me.
46 The strange children shall faile: and be afraide out of their prisons.
47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.
48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.
49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp abone mine aduersaries: thou shalt rid me from the wicked man.
50 For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: and sing prayses vnto thy Name.
51 Great prosperitie giueth he vnto his king: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seede for euermore.

Coeli enarrant. Psalm. 19.

Morning prayer.

THe heauens declare the glorie of God: and the firmament sheweth his handie worke.
2 One day telleth another: and one night certifieth another.
3 There is neither speache nor language; but their voyces

are heard among them.
4 Their ſounde is gone out into all landes: and their wordes into the endes of the world.
5 In them hath he ſet a tabernacle for the ſunne: which cometh foorth as a bridegrome out of his chamber, & reioyceth as a gyant to runne his courſe.
6 It goeth foorth from the vttermoſt part of the heauen, and runneth about vnto the ende of it againe: and there is nothing hid from the heate thereof.
7 The lawe of the Lorde is an vndefiled lawe, converting the ſoule: the teſtimonie of the Lorde is ſure, and giueth wiſedome vnto the ſimple.
8 The ſtatutes of ỹ Lord are right, & reioyce the heart: ỹ commandement of the Lord is pure, and giueth light vnto the eyes.
9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.
10 More to be deſired are they then golde, yea, then much fine golde: ſweeter alſo then hony, and the hony combe.
11 Moreouer by them is thy ſeruant taught: and in keeping of them there is great reward.
12 Who can tell howe oft he offendeth: O cleanſe thou me from my ſecrete faultes.
13 Keepe thy ſeruant alſo from preſumptuous ſinnes, leſt they get the dominion ouer me: ſo ſhall I be vndefiled, and innocent from the great offence.
14 Let the wordes of my mouth, & the meditation of my heart be alway) acceptable in thy ſight.
15 O Lord: my ſtrength, and my redeemer.

Exaudiat te Dominus. *Pſalm.* 20.

THe Lorde heare thee in the day of trouble: the name of the God of Iacob defend thee.
2 Send thee helpe from the ſanctuarie: and ſtrength thee out of Sion.
3 Remember all thy offerings: and accept thy burnt ſacrifice.
4 Graunt thee thy hearts deſire: and fulfill all thy minde.
5 We will reioyce in thy ſaluation, and triumph in the name of the Lord our God: the Lord performe all thy petitions.
6 Nowe knowe I that the Lorde helpeth his anoynted, and will heare him from his holy heauen: euen with the wholeſome ſtrength of his right hand.
7 Some put their truſt in charets, and ſome in horſes: but we will remember the name of the Lord our God.
8 They are brought downe and fallen: but we are riſen, and ſtand vpright.
9 Saue Lorde, and heare vs, O king of heauen: when we call vpon thee.

Domine

Domine in virtute. Psalm.21.

THe king shal reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lippes.

3 For thou shalt preuent him with ỹ blessings of goodnesse and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the king putteth his trust in the Lorde: and in the mercie of the most highest, he shall not miscarie.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou roote out of the earth: and their seede from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the stringes of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lorde in thine owne strength: so will we sing, and praise thy power.

Deus, Deus meus. Psalm.22.

Euening prayer.

MY God, my God, (looke vpon me) why hast thou forsakē me: and art so farre from my health, and from the words of my complaint?

2 O my God, I crie in the day time, but thou heerest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lippes, and shake their head, saying.

8 He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou

thou wast my hope when I hanged yet vpō my mothers breasts.
10 I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.
11 O go not from me, for trouble is hard at hand: and there is none to helpe me.
12 Many oxen are come about me: fat bulles of Basan close me in on euery side.
13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.
14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.
15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.
16 For (many) dogges are come about me: and the counsell of the wicked lay eth siege against me.
17 They pearced my hands and my feete, I may tell all my bones: they stand staring and looking vpon me.
18 They part my garments among them: and cast lottes vpon my vesture.
19 But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.
20 Deliuer my soule from the sworde: my dearling from the power of the dogge.
21 Saue me from the Lions mouth: thou hast heard mee also from among the hornes of the Vnicornes.
22 I wil declare thy name vnto my brethren: in the middest of the congregation will I prayse thee.
23 O prayse the Lord ye that feare him: magnifie him all ye of the seede of Iacob, and feare him all ye seede of Israel.
24 For hee hath not despised nor abhorred the lowe estate of thee poore, he hath not hid his face from him: but when hee called vnto him, he heard him.
25 My prayse is of thee in the great congregation: my vowes wil I performe in the sight of them that feare him.
26 The poore shall eate and be satisfied: they that seeke after the Lord, shall prayse him, your heart shall liue for euer.
27 All the endes of the world shall remember themselues, and be turned vnto the Lorde: and all the kinreds of the nations shall worship before him.
28 For the kingdome is the Lordes: and he is the gouernour among the people.
29 All such as be fat vpon earth: haue eaten and worshipped.
30 All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lorde for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whome the Lorde hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and leade mee foorth beside the waters of comfort.

3 He shal conuert my soule: and bring me forth in the pathes of righteousnesse for his names sake.

4 Yea, though I walke through the valley of the shadowe of death, I wil feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee, against them that trouble me: thou hast anoynted my head with oyle, and my cup shalbe full.

6 But thy louing kindnes & mercy shal folow me all the dayes of my life: and I wil dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

Morning prayer. THe earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shal rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting doores: and the king of glory shall come in.

8 Who is the king of glory: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the King of glory shal come in.

10 Who is King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God, I haue put my truste in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shal not be ashamed: but such

as

as transgresse without a cause, shalbe put to confusion.
3 Shewe me thy wayes, O Lord: and teach me thy pathes.
4 Leade me forth in thy trueth, & learne me: for thou art the God of my saluation, in thee hath bin my hope al the day long.
5 Call to remembrance, O Lord; thy tender mercies: and thy loving kindnesse which hath bene euer of olde.
6 Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lorde) for thy goodnesse.
7 Gracious and righteous is the Lord: therefore wil he teach sinners in the way.
8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.
9 All the pathes of the Lord are mercie and trueth: vnto such as keepe his couenant and his testimonies.
10 For thy names sake, O Lorde: be mercifull vnto my sinne, for it is great.
11 What man is he that feareth the Lorde: him shall he teach in the way that he shal choose.
12 His soule shal dwel at ease: & his seede shal inherit the land.
13 The secret of the Lord is among them that feare him: and he will shewe them his couenant.
14 Mine eyes are euer looking vnto the Lorde: for hee shall plucke my feete out of the net.
15 Turne thee vnto me, and haue mercie vpon me: for I am desolate and in miserie.
16 The sorowes of my heart are enlarged: O bring thou mee out of my troubles.
17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.
18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.
19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.
20 Let perfectnes and righteous dealing waite vpon me: for my hope hath bene in thee.
21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. *Psal. 26.*

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.
2 Examine me, O Lorde, and proue me: trie out my reines and my heart.
3 For thy louing kindnesse is euer before mine eyes: and I wil walke in thy trueth.
4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not
sit among the vngodly.
6 I will wash my hands in innocencie, O Lorde: and so will I
goe to thine altar.
7 That I may shew the voyce of thankesgiuing: and tell of all
thy wonderous workes.
8 Lorde, I haue loued the habitation of thy house: and the
place where thine honour dwelleth.
9 O shut not vp my soule with the sinners: nor my life with
the bloodthirstie.
10 In whose hands is wickednesse: and their right hande is
full of giftes.
11 But as for me, I wil walke innocently: O Lord deliuer me,
and be mercifull vnto me.
12 My foote standeth right: I wil prayse the Lord in the con-
gregations.

Dominus illuminatio. Psal.27.

Euening prayer.

THe Lord is my light and my saluation, whome then shall I
feare: the Lord is the strength of my life, of whome then shall
I be afrayde?
2 When the wicked (euen mine enemies and my foes) came
vpon me to eate vp my flesh: they stumbled and fell.
3 Though an hoste of men were layde against me, yet shal not
my heart be afrayde: and though there rose vp warre against
me, yet will I put my trust in him.
4 One thing haue I desired of the Lord, which I wil require:
euen that I may dwell in the house of the Lord all the dayes of
my life, to beholde the faire beautie of the Lord, and to visite
his temple.
5 For in the time of trouble he shall hide me in his taberna-
cle: yea, in the secret place of his dwelling shall hee hide me,
and set me vpon a rocke of stone.
6 And now shall he lift vp mine head: abone mine enemies
round about me.
7 Therefore wil I offer in his dwelling an oblation with great
gladnesse: I wil sing and speake prayses vnto the Lord.
8 Hearken vnto my voyce, O Lord, when I crie vnto thee: haue
mercy vpon me, and heare me.
9 My heart hath talked of thee, seeke ye my face: thy face
Lord will I seeke.
10 O hide not thou thy face from me: nor cast thy seruant a-
way in displeasure.
11 Thou hast bene my succour: leaue me not, neither forsake
me, O God of my saluation.
12 When my father and my mother forsake me; the Lord ta-
keth me vp.

13 Teach

13 Teach me thy way, O Lord: and leade me in the right way, becauſe of mine enemies.

14 Deliuer me not ouer into the will of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake wrong.

15 I ſhould vtterly haue fainted: but that I beleeue verely to ſee the goodnes of the Lord in the land of the liuing.

16 O tarie thou the Lords leaſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te Domine. *Pſal.28.*

VNto thee will I crie, O Lord, my ſtrength: thinke no ſcorne of me, leaſt if thou make as though thou heareſt not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions, when I crie vnto thee: when I holde vp my hands toward the mercy ſeate of thy holy temple.

3 O plucke me not away (neither deſtroy me) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts.

4 Reward them according to their deedes: and according to the wickednes of their owne inuentions.

5 Recompenſe them after the worke of their hands: pay them that they haue deſerued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore ſhall he breake them downe, and not build them vp.

7 Prayſed be the Lorde: for hee hath heard the voyce of my humble petitions.

8 The Lorde is my ſtrength and my ſhielde, my heart hath truſted in him, and I am helped: therefore my heart daunceth for ioy, and in my ſong will I prayſe him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his anoynted.

10 O ſaue thy people, and giue thy bleſsing vnto thine inheritance: feede them, and ſet them vp for euer.

Afferte Domino. *Pſal.29.*

BRing vnto the Lord (O ye mightie) bring yong rams vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.

2 Giue the Lord the honour due vnto his name: worſhip the Lord with holy worſhip.

3 It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lorde that ruleth the ſea, the voyce of the Lorde is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lorde breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a Calfe: Libanus also and Sirion like a yong Vnicorne.
7 The voyce of the Lord deuideth the flames of fire, the voyce of the Lord shaketh the wilderneſſe: yea, the Lorde shaketh the wilderneſſe of Cades.
8 The voyce of the Lord maketh the Hindes to bring foorth yong, and diſcouereth the thicke buſhes: in his temple doeth euery man ſpeake of his honour.
9 The Lord ſitteth aboue the water flood: and the Lorde remaineth a King for euer.
10 The Lord ſhall giue ſtrength vnto his people: the Lord ſhal giue his people the bleſsing of peace.

Exaltabo te Domine. Pſal 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes to triumph ouer me.
2 O Lord my God, I cried vnto thee: & thou haſt healed me.
3 Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that go downe to the pit.
4 Sing prayſes vnto the Lord (O ye Saints of his:) and giue thankes to him for a remembrance of his holineſſe.
5 For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.
6 And in my proſperitie I ſayd, I ſhall neuer be remoued: thou Lord of thy goodnes hadſt made my hill ſo ſtrong.
7 Thou diddeſt turne thy face (from me:) and I was troubled.
8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.
9 What profit is there in my blood: when I go downe to ỹ pit?
10 Shall the duſt giue thankes vnto thee: or ſhal it declare thy truth?
11 Heare, Lorde, and haue mercie vpon me: Lord be thou my helper.
12 Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth and girded me with gladneſſe.
13 Therefore ſhal euery good man ſing of thy prayſe without ceaſsing: O my God, I will giue thankes vnto thee for euer.

In te Domine ſperaui. Pſal 31.

IN thee, O Lord, haue I put my truſt: let me neuer be put to confuſion, deliuer me in thy righteouſneſſe.
2 Bow downe thine eare to me: make haſte to deliuer me.
3 And be thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.
4 For thou art my ſtrong rocke, and my Caſtell: be thou alſo my guide, and leade me for thy names ſake.
5 Drawe me out of the net that they haue layde priuily for me:

me: for thou art my ſtrength.
6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of trueth.
7 I haue hated them that holde of ſuperſtitious vanities: and my truſt hath bene in the Lord.
8 I wil be glad and reioyce in thy mercy: for thou haſt conſidered my trouble, and haſt knowen my ſoule in aduerſities.
9 Thou haſt not ſhut me vp into the hand of the enemie: but haſt ſet my feete in a large roome.
10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is conſumed for very heauines, yea, my ſoule and my body.
11 For my life is waxen olde with heauineſſe: and my yeeres with mourning.
12 My ſtrength faileth me, becauſe of mine iniquitie: and my bones are conſumed.
13 I became a reproofe among all mine enemies, but ſpecially among my neighbours: and they of mine acquaintance were afraide of me, and they that did ſee me without, conueyed them ſelues from me.
14 I am cleane forgotten, as a dead man out of minde: I am become like a broken veſſel.
15 For I haue heard the blaſphemie of the multitude: & feare is on euery ſide, while they conſpire together againſt me, and take their counſell to take away my life.
16 But my hope hath bene in thee, O Lord: I haue ſayde, thou art my God.
17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that perſecute me.
18 Shewe thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.
19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confuſion, and be put to ſilence in the graue.
20 Let the lying lips be put to ſilence: which cruelly, diſdainefully, and deſpitefully ſpeake againſt the righteous.
21 O how plentifull is thy goodneſſe, which thou haſt layd vp for them that feare thee: and that thou haſt prepared for them that put their truſt in thee, eüen before the ſonnes of men!
22 Thou ſhalt hide them priuily by thine owne preſence, from the prouoking of all men: thou ſhalt keepe them ſecretly in thy tabernacle from the ſtrife of tongues.
23 Thankes be to the Lord: for he hath ſhewed me marueilous great kindneſſe in a ſtrong citie.
24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.
25 Neuertheleſſe thou heardeſt the voyce of my prayer: when

when I cryed vnto thee.
26 O loue the Lord all ye his Saints: for the Lord preſerueth them that are faithful, & plenteouſly rewardeth the proud doer.
27 Be ſtrong, and he ſhall ſtabliſh your heart: all ye that put your truſt in the Lord.

Beati quorum. Pſal. 32.

Euening prayer.

BLeſſed is he whoſe vnright eouſneſſe is forgiuen: and whoſe ſinne is couered.
2 Bleſſed is the man vnto whom the Lord imputeth no ſinne: and in whoſe ſpirit there is no guile.
3 For while I helde my tongue: my bones conſumed away through my dayly complayning.
4 For thy hand is heauie vpon me day and night: and my moyſture is like the drought in Sommer.
5 I wil knowledge my ſinne vnto thee: and mine vnrighteouſneſſe haue I not hid.
6 I ſayd, I wil confeſſe my ſinnes vnto the Lord: and ſo thou forgaueſt the wickednes of my ſinne.
7 For this ſhal euery one that is godly make his prayer vnto thee in a time when thou mayeſt be found: but in the great water floods they ſhall not come nigh him.
8 Thou art a place to hide me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about w̄ ſongs of deliuerance.
9 I wil inſourme thee, and teach thee in the way wherein thou ſhalt go: and I wil guide thee with mine eye.
10 Be ye not like to Horſe and Mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bit and bridle, leſt they fall vpon thee.
11 Great plagues remaine for the vngodly: but who ſo putteth his truſt in the Lord, mercy embraceth him on euery ſide.
12 Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of heart.

Exultate iuſti. Pſal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iuſt to be thankfull.
2 Prayſe the Lorde with Harpe: ſing Pſalmes vnto him with the Lute and inſtrument of ten ſtrings.
3 Sing vnto the Lord a new ſong: ſing prayſes luſtily (vnto him) with a good courage.
4 For the word of the Lord is true: & al his works are faithful.
5 He loueth righteouſneſſe and iudgement: the earth is full of the goodnes of the Lord.
6 By the worde of the Lord were the heauens made: and all the hoſtes of them by the breath of his mouth.
7 He gathereth the waters of the ſea together, as it were vpon an heape: and layeth vp the deepe as in a treaſure houſe.

8 Let

8 Let all the earth feare the Lord: ſtand in awe of him all yee that dwell in the worlde.
9 For he ſpake, & it was done: he cõmanded, and it ſtoode faſt.
10 The Lorde bringeth the counſell of the heathen to nought: and maketh the deuices of the people to bee of none effect, and caſteth out the counſels of Princes.
11 The counſell of the Lorde ſhall endure for euer: and the thoughts of his heart from generation to generation.
12 Bleſſed are ỹ people whoſe God is ỹ Lord Iehoua: and bleſſed are ỹ folke that he hath choſen to him, to be his inheritãce.
13 The Lorde looked downe from heauen, and behelde all the children of men: from the habitation of his dwelling hee conſidereth all them that dwell in the earth.
14 Hee faſhioneth all the hearts of them: and vnderſtandeth all their workes.
15 There is no king that can bee ſaued by the multitude of an hoſte: neither is any mighty man deliuered by much ſtrength.
16 An horſe is counted but a vaine thing to ſaue a man: neither ſhall he deliuer any man by his great ſtrength.
17 Beholde, the eye of the Lorde is vpon them that feare him: and vpon them that put their truſt in his mercie.
18 To deliuer their ſoules from death: and to feede them in the time of dearth.
19 Our ſoule hath patiently taried for the Lorde: for he is our helpe, and our ſhield.
20 For our heart ſhall reioyce in him: becauſe we haue hoped in his holy name.
21 Let thy merciful kindneſſe (O Lorde) be vpon vs: like as we doe put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Wil alway giue thankes vnto the Lorde: his praiſe ſhall euer be in my mouth.
2 My ſoule ſhall make her boaſt of the Lord: the humble ſhal heare thereof, and be glad.
3 O praiſe the Lord w̃ me: & let vs magnifie his name together.
4 I ſought the Lord, and he heard mee: yea, he deliuered mee out of all my feare.
5 They had an eye vnto him, and were lightened: and their faces were not aſhamed.
6 Loe, the poore crieth, and the Lorde heareth him: yea, and ſaueth him out of all his troubles.
7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.
8 O taſte and ſee howe gracious the Lorde is: bleſſed is the man that truſteth in him.
9 O feare the Lord yee that be his Saints: for they that feare him,

him, lacke nothing.
10 The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.
11 Come ye children, and hearken vnto mee: I will teach you the feare of the Lorde.
12 What man is hee that lusteth to liue, and woulde faine see good daies: keepe thy tongue from euill, and thy lippes that they speake no gnile.
13 Eschewe euill and doe good: seeke peace and ensue it.
14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.
15 The countenance of the Lord is against them that do euill: to roote out the remembrance of them from the earth.
16 The righteous crie, and the Lorde heareth them: and deliuereth them out of all their troubles.
17 The Lorde is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirite.
18 Great are the troubles of the righteous: but the Lorde deliuereth him out of all.
19 He keepeth al his bones: so that not one of them is broken.
20 But misfortune shal slay the vngodly: and they that hate the righteous, shall be desolate.
21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica Domine. Psal. 35.

Morning prayer.

PLead thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me.
2 Lay hand vpon the shield & buckler: & stand vp to helpe me.
3 Bring foorth the speare, and stoppe the way against them that persecute me: say vnto my soule, I am thy saluation.
4 Let them be confounded, and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.
5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.
6 Let their way be darke and slipperie: and let the Angell of the Lord persecute them.
7 For they haue priuily laide their net to destroy mee without a cause: yea, euen without a cause haue they made a pit for my soule.
8 Let a sudden destruction come vpon him vnawares, and his net that he hath laide priuily, catch himselfe: that hee may fall into his owne mischiefe.
9 And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.
10 All my bones shal say, Lord, who is like vnto thee, which deliuereſt

intereſt the poore from him that is too ſtrong for him: yea, the poore and him that is in miſerie, from him that ſpoyleth him?
11 Falſe witneſſes did riſe vp: they laid to my charge thinges that I knewe not.
12 They rewarded me euill for good: to the great diſcomfort of my ſoule.
13 Neuertheleſſe, when they were ſicke I put on ſackecloth, and humbled my ſoule with faſting: and my praier ſhall turne into mine owne boſome.
14 I behaued my ſelfe as though it had beene my friende, or my brother: I went heauily, as one that mourneth for his mother.
15 But in mine aduerſitie they reioyced, and gathered them together: yea, the very abieſtes came together againſt me vnawares, making mowes at me, and ceaſſed not.
16 With the flatterers, were buſie mockers: which gnaſhed vpon me with their teeth.
17 Lorde howe long wilt thou looke vpon this: O deliuer my ſoule from the calamities which they bring on mee, and my dearling from the Lions.
18 So will I giue thee thankes in the great congregation: I wil praiſe thee among much people.
19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes, that hate me without a cauſe.
20 And why? their communing is not for peace: but they imagine deceitful wordes againſt them that are quiet in the lande.
21 They gaped on mee with their mouthes, and ſaide: Fie on thee, fie on thee, we ſawe it with our eyes.
22 This thou haſt ſeene, O Lorde: holde not thy tongue then, goe not farre from me, O Lorde.
23 Awake and ſtande vp to iudge my quarel: auenge thou my cauſe, my God and my Lorde.
24 Iudge me, O Lord my God, according to thy righteouſnes: and let them not triumph ouer me.
25 Let them not ſay in their hearts, There, there, ſo woulde we haue it: neither let them ſay, We haue deuoured him.
26 Let them bee put to confuſion and ſhame together that reioyce at my trouble: let them be clothed with rebuke and diſhonour that boaſt themſelues againſt me.
27 Let them be glad & reioyce that fauour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lorde which hath pleaſure in the proſperitie of his ſeruant.
28 And as for my tongue, it ſhall be talking of thy righteouſneſſe: and of thy praiſe all the day long.

Dixit

Dixit iniustus. *Psal.36.*

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth him selfe in his owne sight: vntill his abominable sinne be founde out.

3 The words of his mouth are vnrighteous, & full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, & hath set himselfe in no good way: neither doeth hee abhorre any thing that is euill.

5 Thy mercie (O Lorde) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lorde shalt saue both man and beast, howe excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is ỹ wel of life: and in thy light shal we see light.

10 O continue forth thy louing kindnes vnto them that know thee: and thy righteousnes vnto them that are true of heart.

11 O let not the foote of pride come against mee: and let not the hande of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, and shall not be able to stand.

Noli æmulari. *Psal.37.*

Euening prayer.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and bee withered euen as the greene herbe.

3 Put thou thy trust in the Lord, & be doing good: dwel in the land, and verely thou shalt be fed.

4 Delight thou in the Lorde: and hee shall giue thee thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lorde, and abide patiently vpon him: but grieue not thy self at him whose way doth prosper, against the man that doeth after euill counsels.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be moued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet

10 Yet a litle while, and the vngodly shall be cleane gone: thou
shalt looke after his place, and he shalbe away.
11 But the meeke spirited shall possesse the earth: and shall bee
refreshed in the multitude of peace.
12 The vngodly seeketh counsel against the iust: and gnasheth
vpon him with his teeth.
13 The Lorde shall laugh him to scorne: for he hath seene that
his day is comming.
14 The vngodly haue drawen out the sworde, and haue bent
their bow: to cast downe the poore and needie, and to slay such
as be of a right conuersation.
15 Their sword shall goe through their owne heart: and their
bow shalbe broken.
16 A small thing that the righteous hath: is better then
great riches of the vngodly.
17 For the armes of the vngodly shal be broken: and the Lord
vpholdeth the righteous.
18 The Lord knoweth the dayes of the godly: and their inhe-
ritance shall endure for euer.
19 They shall not be confounded in the perilous time: and in
the dayes of dearth they shall haue ynough.
20 As for the vngodly they shal perish, and the enemies of the
Lorde shall consume as the fatte of lambes: yea, euen as the
smoke shall they consume away.
21 The vngodly borroweth, and payeth not againe: but the
righteous is mercifull and liberall.
22 Such as bee blessed of God, shall possesse the lande: and
they that be cursed of him, shal be rooted out.
23 The Lorde ordereth a good mans going: and maketh his
way acceptable to himselfe.
24 Though he fall, he shall not be cast away: for the Lorde vp-
holdeth him with his hand.
25 I haue beene yong, and nowe am olde: and yet sawe I neuer
the righteous forsaken, nor his seede begging their bread.
26 The righteous is euer mercifull, and lendeth: and his seede
is blessed.
27 Flee from euill, and doe the thing that is good: and dwell
for euermore.
28 For the Lord loueth the thing that is right: he forsaketh not
his that be godly, but they are preserued for euer.
29 The righteous shall be punished: as for the seede of the vn-
godly, it shalbe rooted out.
30 The righteous shall inherite the lande: and dwell therein
for euer.
31 The mouth of the righteous is exercised in wisdome: and
his tongue will be talking of iudgement.

32 The

31 The law of his God is in his heart: & his goings shal not slide.
33 The vngodly seeth the righteous: and seeketh occasion to slay him.
34 The Lord wil not leaue him in his hand: nor condemne him when he is iudged.
35 Hope thou in the Lord, and keepe his way, and he shal promote thee, that thou shalt possesse the lande: when the vngodly shall perish, thou shalt see it.
36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.
37 And I went by, and loe, hee was gone: I sought him, but his place could no where be founde.
38 Keepe innocencie, and take heede vnto the thing that is right: for that shall bring a man peace at the last.
39 As for the transgressours, they shal perish together: and the ende of the vngodly is, they shalbe rooted out at the last.
40 But the saluation of the righteous commeth of the Lorde: which is also their strength in the time of trouble.
41 And the Lord shall stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure.
2 For thine arrowes sticke fast in mee: and thy hande presseth me sore.
3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.
4 For my wickednesses are gone ouer my head: and are like a sore burden too heauie for me to beare.
5 My wounds stincke, & are corrupt: through my foolishnesse.
6 I am brought into so great trouble and miserie: that I goe mourning all the day long.
7 For my loynes are filled with a sore disease: and there is no whole part in my body.
8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.
9 Lorde, thou knowest all my desire: and my groning is not hid from thee.
10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.
11 My louers and my neighbours did stande looking vpon my trouble: and my kinsemen stoode a farre off.
12 They also that sought after my life, laide snares for me: and they that went about to doe me euill, talked of wickednes, and imagined deceit all the day long.

13 As

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.
14 I became euen as a man that heareth not: and in whose mouth are no reproofes.
15 For in thee, O Lord, haue I put my truſt: thou ſhalt anſwere for me, O Lorde my God.
16 I haue required that they (euen mine enemies) ſhoulde not triumph ouer me: for when my foote ſlipt, they reioyced greatly againſt me.
17 And I truely am ſet in the plague: and my heauineſſe is euer in my ſight.
18 For I wil confeſſe my wickednes: and be ſory for my ſinne.
19 But mine enemies liue, and are mighty: and they that hate me wrongfully, are many in number.
20 They alſo that rewarde euill for good, are againſt mee: becauſe I followe the thing that is good.
21 Forſake me not, O Lord my God: be not thou farre from me.
22 Haſte thee to helpe me: O Lord God of my ſaluation.

Dixi, cuſtodiam. Pſal. 39.

1 I Saide, I will take heede to my waies: that I offende not in my tongue.
2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my ſight.
3 I helde my tongue, and ſpake nothing: I kept ſilence, yea, euen from good wordes, but it was paine and griefe to me.
4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.
5 Lord, let me know mine ende, and the nomber of my daies: that I may be certified howe long I haue to liue.
6 Beholde, thou haſt made my daies as it were a ſpanne long: and mine age is euen as nothing in reſpect of thee, and verily euery man liuing is altogether vanitie.
7 For man walketh in a vaine ſhadowe, and diſquieteth himſelfe in vaine: hee heapeth vp riches, and can not tell who ſhall gather them.
8 And nowe Lorde, what is my hope: truely my hope is euen in thee.
9 Deliuer mee from all mine offences: and make mee not a rebuke vnto the foolish.
10 I became dumbe, and opened not my mouth: for it was thy doing.
11 Take thy plague away from mee: I am euen conſumed by the meanes of thy heauie hand.
12 When thou with rebukes doeſt chaſten man for ſinne, thou makeſt his beauty to cõſume away like as it were a moth freting a garment: euery man therefore is but vanitie.

13 Heare

13 Heare my prayer, O Lord, and with thine eares consider my calling: holde not thy peace at my teares.
14 For I am a stranger with thee, and a soiourner: as all my fathers were.
15 Oh spare me a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. *Psal.* 40.

I Waited patiently for the Lorde: and he inclined vnto me, and heard my calling.
2 Hee brought mee also out of the horrible pitte, out of the myre and claie: and set my feete vpon the rocke, and ordered my goings.
3 And he hath put a new song in my mouth: euen a thankesgining vnto our God.
4 Many shall see it, & feare: & shall put their trust in ỹ Lord.
5 Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to such as goe about with lies.
6 O Lorde my God, great are thy wonderous workes which thou hast done: like as bee also thy thoughtes which are to vs ward, and yet there is no man that ordereth them vnto thee.
7 If I woulde declare them, and speake of them: they shoulde be moe then I am able to expresse.
8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.
9 Burnt offeringes and sacrifice for sinne hast thou not required: then sayd I, Loe, I come.
10 In the volume of the booke it is written of mee, that I should fulfill thy will, O my God: I am content to doe it, yea, thy lawe is within my heart.
11 I haue declared thy righteousnesse in the great congregation: loe, I will not refraine my lippes, O Lorde, and that thou knowest.
12 I haue not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.
13 I haue not kept backe thy louing mercy and trueth: from the great congregation.
14 Withdrawe not thou thy mercy from mee, O Lorde: let thy louing kindnesse and thy trueth alway preserue me.
15 For innumerable troubles are come about mee, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are moe in number then the heares of mine head, and my heart hath failed me.
16 O Lorde, let it be thy pleasure to deliuer mee: make haste (O Lorde) to helpe me.
17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backwarde, and

and put to rebuke that wish me euill.
18 Let them be desolate & rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.
19 Let all those that seeke thee, be ioyfull & glad in thee: and let such as loue thy saluation, say alway, The Lorde be praised.
20 As for me, I am poore & needie: but the Lord careth for me.
21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. *Psal.* 41.

BLessed is he that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble. *Euening prayer.*
2 The Lord preserue him and keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the wil of his enemies.
3 The Lorde comfort him when hee lieth sicke vpon his bed: make thou all his bed in his sickenesse.
4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.
5 Mine enemies speake euill of me: when shall he die, and his name perish?
6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within him selfe, and when hee commeth foorth, he telleth it.
7 All mine enemies whisper together against me: euen against me doe they imagine this euill.
8 Let the sentence of guiltinesse proceede against him: and nowe that he lieth, let him rise vp no more.
9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath layde great waite for me.
10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall rewarde them.
11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.
12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.
13 Blessed be ỹ Lord God of Israel: world without end. Amen.

Quemadmodum. *Psal.* 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.
2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?
3 My teares haue bene my meate day and night: while they dayly say vnto me, Where is nowe thy God?
4 Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them foorth into the house of God.

5 In the voyce of praise and thankes giuing: among such as keepe holy day.

6 Why art thou so full of heauines (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the litle hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lorde hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I wil say vnto ỹ God of my strength, Why hast thou forgotten me: why go I thus heauily while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely while they say dayly vnto me: Where is nowe thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him, which is the helpe of my countenance, and my God.

Iudicame Deus. Psal. 43.

GIue sentence with me, O God, and defende my cause against the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O sende out thy light and thy trueth, that they may leade me: bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I wil yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer. WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of olde.

2 Howe thou hast driuen out the Heathen with thy hand, and planted them in; how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in poſſeſsion through their owne ſword: neither was it their owne arme that helped them.
4 But thy right hand, and thine arme, and the light of thy countenance: becauſe thou hadſt a fauour vnto them.
5 Thou art my King (O God:) ſend helpe vnto Iacob.
6 Through thee will we ouerthrowe our enemies: and in thy Name will we treade them vnder that riſe vp againſt vs.
7 For I wil not truſt in my bowe: it is not my ſword that ſhall helpe me.
8 But it is thou that ſaueſt vs from our enemies: and putteſt them to confuſion that hate vs.
9 We make our boaſt of God all day long: and will praiſe thy Name for euer.
10 But now thou art farre off, and putteſt vs to confuſion: and goeſt not foorth with our armies.
11 Thou makeſt vs to turne our backes vpon our enemies: ſo that they which hate vs, ſpoyle our goods.
12 Thou letteſt vs to be eaten vp like ſheepe: and haſt ſcattered vs among the Heathen.
13 Thou ſelleſt thy people for nought: and takeſt no money for them.
14 Thou makeſt vs to be rebuked of our neighbours: to bee laughed to ſcorne and had in deriſion of them that are rounde about vs.
15 Thou makeſt vs to be a byworde among the Heathen: and that the people ſhake their heades at vs.
16 My confuſion is dayly before me: and the ſhame of my face hath couered me.
17 For the voyce of the ſlaunderer and blaſphemer: for the enemie and auenger.
18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our ſelues frowardly in thy couenant.
19 Our heart is not turned backe: neither our ſteps gone out of thy way.
20 No not when thou haſt ſmitten vs into the place of Dragons: and couered vs with the ſhadowe of death.
21 If we haue forgotten the Name of our God, and holden vp our handes to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecretes of the heart.
22 For thy ſake alſo are wee killed all the day long: and are counted as ſheepe appointed to be ſlaine.
23 Vp Lord, why ſleepeſt thou: awake, and be not abſent from vs for euer.
24 Wherefore hideſt thou thy face: and forgetteſt our miſerie and trouble?
25 For our ſoule is brought lowe, euen vnto the duſt: our

bellie cleaueth vnto the grounde.
26 Arise and helpe vs: and deliuer vs for thy mercies sake,

Eructauit cor meum. *Psal.45.*

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.
2 My tongue is the penne: of a readie writer.
3 Thou art fairer then the children of men: full of grace are thy lippes, because God hath blessed thee for euer.
4 Girde thee with thy sworde vpon thy thigh, O thou most mightie: according to thy worship and renowne.
5 Good lucke haue thou with thine honour: ride on, because of the worde of trueth, of meekenesse, and righteousnesse, and thy right hand shall teach thee terrible things.
6 Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the mids among the Kings enemies.
7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.
8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.
9 All thy garments smell of Myrrhe, Aloes, and Casia: out of the Iuorie palaces, whereby they haue made thee glad.
10 Kings daughters were among thy honourable women: vpō thy right hande did stande the Queene in a vesture of golde (wrought about with diuers colours.)
11 Hearken (O daughter) and consider, incline thine eare: forget also thine owne people, and thy fathers house.
12 So shall the King haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.
13 And the daughter of Tyre shalbe there with a gift: like as the riche also among the people shall make their supplication before thee.
14 The Kings daughter is all glorious within: her clothing is of wrought golde.
15 She shall bee brought vnto the King in raiment of needle worke: the virgines that be her fellowes shall beare her companie, and shalbe brought vnto thee.
16 With ioy and gladnesse shall they be brought: and shall enter into the Kings palace.
17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all landes.
18 I will remember thy name frō one generation vnto another: therfore shal ỹ people giue thankes vnto thee, world wyout end.

Deus noster refugium. *Psal.46.*

GOd is our hope & strength: a very present helpe in trouble.
2 Therefore wil we not feare though the earth be moued:

and

and though the hils be caried into the mids of the sea.
3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.
4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.
5 God is in the middes of her, therefore shall she not be remoued: God shall helpe her, and that right earely.
6 The heathen make much a do, & the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.
7 The Lord of hostes is w vs: the God of Iacob is our refuge.
8 O come hither, and beholde the workes of the Lord: what destruction he hath bronght vpon the earth.
9 He maketh warres to cease in all the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.
10 Be still then, and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.
11 The Lord of hostes is w vs: the God of Iacob is our refuge.

Omnes gentes plaudite. *Psal.* 47.

O Clap your handes together (all ye people:) O sing vnto God with the voyce of melodie. *Euening prayer.*
2 For the Lord is high, and to be feared: he is the great King vpon all the earth.
3 He shall subdue the people vnder vs: and the nations vnder our feete.
4 He shall choose out an heritage for vs: euen the worship of Iacob whome he loued.
5 God is gone vp with a merrie noise: and the Lord with the sounde of the trumpe.
6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.
7 For God is the King of all the earth: sing ye praises with vnderstanding.
8 God reigneth ouer the heathen: God sitteth vpon his holy seate.
9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth, as it were with a shield.

Magnus Dominus. *Psal.* 48.

G Reat is the Lorde, and highly to be praised: in the citie of our God, euen vpon his holy hill.
2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the citie of the great King, God is well knowen in her palaces, as a sure refuge.
3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.
5 Feare came there vpon them, and sorow: as vpon a woman in her trauell.
6 Thou shalt breake the shippes of the sea: through the East winde.
7 Like as we haue heard, so haue we seene in the citie of the Lorde of hostes, in the citie of our God: God vpholdeth the same for euer.
8 We waite for thy louing kindnesse (O God:) in the middes of thy Temple.
9 O God, according vnto thy Name, so is thy praise vnto the worldes ende: thy right hand is full of righteousnesse.
10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.
11 Walke about Sion, and goe rounde about her: and tell the towres thereof.
12 Marke wel her bulwarkes, set vp her houses: that ye may tell them that come after.
13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hec omnes. *Psal.* 49.

OHeare ye this all ye people: ponder it with your eares all ye that dwell in the world.
2 High and lowe, riche and poore: one with another.
3 My mouth shall speake of wisdome: and my heart shall muse of vnderstanding.
4 I will incline mine eare vnto the parable: and shewe my darke speach vpon the harpe.
5 Wherefore should I feare in the dayes of wickednes: and when the wickednes of my heeles compasseth me round about?
6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.
7 But no man may deliuer his brother: nor make agreement vnto God for him.
8 For it cost more to redeeme their soules: so that he must let that alone for euer.
9 Yea, though he liue long: and see not the graue.
10 For he seeth that wise men also die, and perish together: as well as the ignorant & foolish, and leaue their riches for other.
11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.
12 Neuertheles, mã wil not abide in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.
13 This is their foolishnes: and their posteritie praise their saying.
14 They

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shal haue dominatiō of them in the morning: their beautie shall cōsume in ỹ sepulchre out of their dwelling.
15 But God shall deliuer my soule from the place of hell: for he shall receiue me.
16 Be not thou afraide, though one be made rich: or if the glorie of his house be increased.
17 For he shall carie nothing away with him when hee dieth: neither shall his pompe follow him.
18 For while he liued, he counted himselfe an happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.
19 He shall follow the generation of his fathers: and shall neuer see light.
20 Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus deorum. Psal 50.

THe Lord, euen the most mightie God, hath spoken: and called the worlde, from the rising vp of the Sunne vnto the going downe thereof. *Morning prayer.*
2 Out of Sion hath God appeared: in perfect beautie.
3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shalbe stirred vp round about him.
4 He shall call the heauen from aboue: and the earth, that he may iudge his people.
5 Gather my Saints together vnto me: those that haue made a couenant with me, with sacrifice.
6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.
7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.
8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.
9 I will take no bullocke out of thy house: nor hee goates out of thy foldes.
10 For all the beastes of the forest are mine: and so are the cattels vpon a thousand hilles.
11 I knowe all the foules vpon the mountaines: and the wilde beastes of the fielde are in my sight.
12 If I be hungrie, I will not tell thee: for the whole worlde is mine, and all that is therein.
13 Thinkest thou that I will eate bulles flesh: and drinke the blood of goates?
14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon mee in the time of trouble: so will I heare thee, and thou shalt praise me.
16 But vnto the vngodly saide God: Why doest thou preache my lawes, and takest my conenant in thy mouth?
17 Where as thou hatest to be reformed: and hast cast my wordes behinde thee.
18 When thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the adulterers.
19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set foorth deceit.
20 Thou satest and spakest against thy brother: yea, and hast slaundered thine owne mothers sonne.
21 These thinges hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the thinges that thou hast done.
22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.
23 Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, will I shewe the saluation of God.

Miserere mei Deus. *Psal. 51.*

HAue mercie vpon me, O God, after thy great goodnesse: according vnto the multitude of thy mercies, doe away mine offences.
2 Wash me throughly from my wickednesse: and cleanse mee from my sinne.
3 For I knowledge my faults: and my sinne is euer before me.
4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.
6 But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wisdome secretly.
7 Thou shalt purge me with Hyssope, and I shalbe cleane: thou shalt wash me, and I shalbe whiter then snow.
8 Thou shalt make mee heare of ioye and gladnesse: that the bones which thou hast broken may reioyce.
9 Turne thy face frō my sinnes: and put out all my misdeedes.
10 Make mee a cleane heart, (O God:) and renue a right spirit within me.
11 Cast me not away from thy presence: and take not thy holy spirit from me.
12 O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then

13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.
14 Deliuer me from blood guiltinesse, O God, thou that art the God of my health: & my tongue shal sing of thy righteousnesse.
15 Thou shalt open my lips, O Lord: and my mouth shall shewe thy praise.
16 For thou desireſt no sacrifice, els woulde I giue it thee: but thou delighteſt not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, shalt thou not despise.
18 O be fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine altar.

Quid gloriaris? Psalm. 52.

WHy boasteſt thou thy selfe, thou tyrant: that thou canst do mischiefe?
2 Whereas the goodnesse of God: endureth yet dayly.
3 Thy tongue imagineth wickednesse: and with lies thou cutteſt like a sharpe rasor.
4 Thou haſt loued vngraciousnesse more then goodnesse: and to talke of lies more then righteousnesse.
5 Thou haſt loued to speake all wordes that may doe hurt: O thou false tongue.
6 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.
7 The righteous also shall see this, and feare: and shall laugh him to scorne.
8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.
9 As for me, I am like a greene Oliue tree in the house of God: my truſt is in the tender mercie of God for euer and euer.
10 I will alwayes giue thankes vnto thee, for that thou haſt done: and I will hope in thy name, for thy Saintes like it well.

Dixit insipiens. Psalm. 53.

THe fooliſh body hath said in his heart: There is no God. *Euening prayer.*
2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.
3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.
4 But they are al gone out of the way, they are altogether become abominable: there is also none ỹ doeth good, no not one.

5 Are

5 Are not they without vnderstanding that worke wickednesse: eating vp my people, as if they woulde eate bread? they haue not called vpon God.

6 They were afraide where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lord is with them that vphold my soule.

5 He shall rewarde euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee: and praise thy name (O Lord) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psalm. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a Doue: for then would I flee away and be at rest.

7 Loe, then woulde I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie wind and tempest.

9 Destroy their tongues (O Lord) and deuide them: for I haue spied vnrighteousnesse and strife in the citie.

10 Day and night they goe about within the walles thereof: mischiefe also and sorowe are in the middes of it.

11 Wickednesse

11 Wickednesse is therein: deceit and guile goe not out of her streetes.
12 For it is not an open enemie that hath done me this dishonour: for then I coulde haue borne it.
13 Neither was it mine aduersarie that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.
14 But it was euen thou my companion: my guide, and mine owne familiar friend.
15 We tooke sweete counsell together: and walked in ℣ house of God, as friendes.
16 Let death come hastily vpon them, & let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.
17 As for me, I will call vpon God: and the Lord shall saue me.
18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.
19 It is he that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.
20 Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.
21 He laid his hands vpon such as be at peace with him: and he brake his couenant.
22 The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swordes.
23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.
24 And as for them: thou, O God, shalt bring them into the pit of destruction.
25 The blood thirstie & deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

BE merciful vnto me, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me. *Morning prayer.*
2 Mine enemies are dayly in hand to swallowe me vp: for they be many that fight against me, O thou most highest.
3 Neuertheless, though I am sometime afraide: yet put I my trust in thee.
4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe to me.
5 They dayly mistake my wordes: all that they imagine, is to doe me euill.
6 They holde all together, and keepe themselues close: and marke my steps, when they lay waite for my soule.
7 Shall they escape for their wickednesse: thou (O God) in thy displeasure

displeasure shalt cast them downe.
8 Thou tellest my flittings, put my teares into thy bottel: are not these things noted in thy booke?
9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I knowe, for God is on my side.
10 In Gods worde will I reioyce: in the Lordes worde will I comfort me.
11 Yea in God haue I put my trust: I will not be afraide what man can doe vnto me.
12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.
13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. *Psalm.* 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy winges shall be my refuge vntill this tyrannie be ouerpast.
2 I will call vnto the most high God: euen vnto the God that shall perfourme the cause which I haue in hand.
3 He shall send from heauen: and saue me from the reproofe of him that would eate me vp.
4 God shall send foorth his mercie and trueth: my soule is among Lyons.
5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.
6 Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.
7 They haue laide a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middest of it themselues.
8 My heart is fixed, O God, my heart is fixed: I will sing and giue prayse.
9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right earely.
10 I will giue thankes vnto thee, O Lorde, among the people: and I will sing vnto thee among the nations.
11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.
12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. *Psalm.* 58.

ARe your mindes set vpon righteousnesse, O ye congregation: and do ye iudge the thing that is right, O ye sonnes of men?
2 Yea, ye imagine mischiefe in your heart vpon the earth: and your

your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe as soone as they be borne they goe astray, and speake lies.

4 They are as venemous as the poyson of a serpent: euen like the deafe adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite ye chaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and be like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is rawe.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footesteppes in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doutlesse there is a God that iudgeth the earth.

Eripe me Deus. Psalm. 59

Euening prayer.

DEliuer me from mine enemies (O God:) defende me from them that rise vp against me.

2 O deliuer me from the wicked doers: and saue me from the bloodthirstie men.

3 For loe, they lye wayting for my soule: the mightie men are gathered against me, without any offece or fault of me, O Lord.

4 They runne and prepare themselues without my fault: arise thou therefore to helpe me, and beholde.

5 Stand vp (O Lorde God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to & fro in the euening: they grinne like a dogge, and runne about through the Citie.

7 Beholde, they speake with their mouth, and swordes are in their lippes: for who doth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plentyously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among ye people, & put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the wordes of their lippes, they shall be taken in their pride: And why? their preaching is of cursing and lies.

13 Consume

13 Consume them in thy wrath, consume them, that they may perish: and knowe that it is God which ruleth in Iacob, and vnto the endes of the world.
14 And in the euening they will returne: grinne like a dogge, and will goe about the citie.
15 They will runne here and there for meate: and grudge if they be not satisfied.
16 As for me, I will sing of thy power, and will prayse thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.
17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. *Psal. 60.*

O God, thou hast cast vs out, and scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.
2 Thou hast moued the land, and deuided it: heale the sores thereof, for it shaketh.
3 Thou hast shewed thy people heanie things: thou hast giuen vs a drinke of deadly wine.
4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.
5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.
6 God hath spoken in his holinesse, I will reioyce and deuide Sichem: and mete out the valley of Sucoth.
7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my Lawe giuer.
8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.
9 Who will leade me into the strong citie: who will bring me into Edom?
10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?
11 O be thou our helpe in trouble, for vaine is ỹ helpe of man.
12 Through God shall we doe great actes: for it is he that shall treade downe our enemies.

Exaudi Deus. *Psalm. 61.*

HEare my crying, O God: giue eare vnto my prayer.
2 From the endes of the earth will I call vnto thee: when my heart is in heauinesse.
3 Oh set me vp vpon the rocke that is higher then I: for thou hast bene my hope, & a strong tower for me against the enemie.
4 I will dwell in thy tabernacle for euer: and my trust shall be vnder the couering of thy wings.
5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.
7 He shall dwell before God for euer: O prepare thy louing mercie and faithfulnesse, that they may preserue him.
8 So will I alwayes sing praise vnto thy name: that I may dayly performe my vowes.

Nonne Deo. *Psalm. 62.*

MY soule truely waiteth still vpon God: for of him commeth my saluation. *Morning prayer.*
2 He verely is my strength, and my saluation: he is my defence, so that I shall not greatly fall.
3 How long will ye imagine mischiefe against euery man: ye shalbe slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.
4 Their deuice is onely howe to put him out whom God will exalt: their delight is in lies, they giue good wordes with their mouth, but curse with their heart.
5 Neuertheless, my soule wait thou still vpon God: for my hope is in him.
6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.
7 In God is my health and my glory: the rocke of my might, and in God is my truste.
8 O put your truste in him alway (ye people:) powre out your hearts before him, for God is our hope.
9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weightes, they are altogether lighter then vanitie it selfe.
10 O trust not in wrong and robberie, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.
11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.
12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. *Psalm. 63.*

O God, thou art my God: early will I seeke thee.
2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie land where no water is.
3 Thus haue I looked for thee in holinesse: that I might beholde thy power and glorie.
4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.
5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name.
6 My soule shall be satisfied euen as it were with marow and fatnes: when my mouth praiseth thee with ioyfull lippes.

7 Haue

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?
8 Because thou hast bene my helper: therefore vnder the shadowe of thy wings will I reioyce.
9 My soule hangeth vpon thee: thy right hand hath vpholden me.
10 These also that seeke the hurt of my soule: they shall goe vnder the earth.
11 Let them fall vpon the edge of the sworde: that they may be a portion for foxes.
12 But the king shall reioyce in God, all they also that sweare by him, shalbe commended: for the mouth of them that speake lies shalbe stopped.

Exaudi Deus. *Psalm.64.*

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemie.
2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.
3 Which haue whet their tongue like a sworde: and shoote out their arrowes, euen bitter wordes.
4 That they may priuily shoote at him which is perfect: suddenly doe they hit him, and feare not.
5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.
6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.
7 But God shall suddenly shoote at them with a swift arrow: that they shalbe wounded.
8 Yea, their owne tongues shall make them fall: insomuch that who so seeth them, shall laugh them to scorne.
9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.
10 The righteous shall reioyce in the Lorde, and put his trust in him: and all they that are true of heart shall be glad.

Te decet hymnus. *Psalm.65.*

Euening prayer.

THou O God art praysed in Sion: and vnto thee shall the vow be performed in Hierusalem.
2 Thou that hearest the prayer: vnto thee shall all flesh come.
3 My mis deedes preuaile against me: Oh be thou mercifull vnto our sinnes.
4 Blessed is the man whom thou chusest and receiuest vnto thee: he shall dwell in thy court, and shalbe satisfied with the pleasures of thy house, euen of thy holy temple.
5 Thou shalt shew vs wonderful things in thy righteousnesse, O God of our saluation: thou that art the hope of all the endes of

of the earth, and of them that remaine in the broad sea.
6 Which in his strength setteth fast the mountaines: and is girded about with power.
7 Which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people.
8 They also that dwell in the vttermost partes of the earth, shalbe afraide at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee.
9 Thou visitest the earth, and blessest it: thou makest it very plenteous.
10 The riuer of God is ful of water: thou prepares their corne, for so thou prouidest for the earth.
11 Thou watereſt her furrowes, thou sendest raine into the litle valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.
12 Thou crowneſt the yeere with thy goodnesse: and thy cloudes drop fatnesse.
13 They shal drop vpon the dwellings of the wildernesse: and the litle hilles shal reioyce on euery side.
14 The foldes shalbe full of sheepe: the valleys also shal stand so thicke with corne, that they shal langh and sing.

Iubilate Deo. Psal. 66.

OBe ioyfull in God all ye lands: sing prayses vnto the honour of his name, make his prayse to be glorious.
2 Say vnto God, O howe wonderfull art thou in thy workes: through the greatnes of thy power shal thine enemies be found liars vnto thee.
3 For all the world shal worship thee: sing of thee, and praise thy name.
4 O come hither, and beholde the workes of God: howe wonderfull he is in his doing toward the children of men.
5 He turned the sea into drie land: so that they went through the water on foote, there did we reioyce thereof.
6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.
7 O prayse our God (ye people:) and make the voyce of his prayse to be heard.
8 Which holdeth our soule in life: and suffereth not our feete to slip.
9 For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.
10 Thou broughteſt vs into the snare: and layedst trouble vpon our loynes.
11 Thou suffredst mē to ride ouer our heads: we went through fire & water, and thou broughteſt vs out into a wealthy place.

22 I wil go into thy house with burnt offerings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.
23 I wil offer vnto thee fat burnt sacrifices, with the incense of Rammes: I wil offer Bullocks and Goates.
24 O come hither, and hearken all ye that feare God: and I will tell you what he hath done for my soule.
25 I called vnto him with my mouth: and gaue him prayses with my tongue.
26 If I incline vnto wickednes with my heart: the Lorde will not heare me.
27 But God hath heard me: and considered the voyce of my prayer.
28 Praysed be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. *Psal. 67.*

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.
2 That thy way may be knowen vpon earth: thy sauing health among all nations.
3 Let the people prayse thee, O God: yea, let all the people prayse thee.
4 O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and governe the nations vpon earth.
5 Let the people prayse thee, O God: let all the people prayse thee.
6 Then shal the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.
7 God shall blesse vs: and all the ends of the world shal feare him.

Exurgat Deus. *Psal. 68.*

Morning prayer. LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.
2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.
3 But let the righteous be glad and reioyce before God: let them also be merie and ioyfull.
4 O sing vnto God, and sing prayses vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horse, prayse him in his name, yea, and reioyce before him.
5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.
6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenes.

7 O God,

7 O God, when thou wenteſt foorth before the people: when thou wenteſt through the wilderneſſe.
8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was moued at the preſence of God, which is the God of Iſrael.
9 Thou, O God, ſendedſt a gratious raine vpon thine inheritance: and refreſhedſt it when it was wearie.
10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodnes prepared for the poore.
11 The Lord gaue the worde: great was the companie of the preachers.
12 Kings with their armies did flee, and were diſcomfited: and they of the houſholde deuided the ſpoyle.
13 Though ye haue lien among the pots, yet ſhall ye be as the wings of a Doue: that is couered with ſiluer wings, and her feathers like golde.
14 When the Almighrie ſcattered kings for their ſake: then were they as white as ſnow in Salmon.
15 As the hill of Baſan, ſo is Gods hill: euen an high hill, as the hill of Baſan.
16 Why hop ye ſo ye high hilles? this is Gods hil, in the which it pleaſeth him to dwel: yea, the Lord wil abide in it for euer.
17 The charets of God are twenty thouſand, euen thouſands of Angels: & the Lord is among them, as in the holy place of Sinai.
18 Thou art gone vp on high, thou haſt led captiuitie captiue, and receiued giftes for men: yea, euen for thine enemies, that the Lord God might dwell among them.
19 Prayſed be the Lorde dayly: euen the God which helpeth vs, and powreth his benefites vpon vs.
20 He is our God, euen the God of whom commeth ſaluation: God is the Lord, by whom we eſcape death.
21 God ſhall wound the head of his enemies: and the hearie ſcalpe of ſuch a one as goeth on ſtill in his wickedneſſe.
22 The Lord hath ſayd, I wil bring my people againe, as I did from Baſan: mine owne wil I bring againe, as I did ſometime from the deepe of the ſea.
23 That thy foote may be dipped in ỹ blood of thine enemies; and that the tongue of thy dogs may be red through the ſame.
24 It is well ſeene, O God, how thou goeſt: how thou my God and king goeſt in the ſanctuarie.
25 The ſingers goe before, the minſtrels followe after: in the middeſt are the damoſels playing with the Timbrels.
26 Giue thankes, O Iſrael, vnto God the Lord in the congregations: from the ground of the heart.
27 There is litle Beniamin their ruler, and the Princes of Iuda their counſel. ỹ princes of Zabulon, & the princes of Nephthali.

28 Thy God hath sent foorth strength for thee: stablish the thing, O God, that thou hast wrought in vs.
29 For thy temples sake at Hierusalem: so shall kings bring presents vnto thee.
30 When the companie of the speare men, and multitude of the mightie are scattered abroad among the beasts of the people (so that they humbly bring pieces of siluer:) and when hee hath scattered the people that delight in warre.
31 Then shall the Princes come out of Egypt: the Morians land shal soone stretch out her hands vnto God.
32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.
33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mightie voyce.
34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.
35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he wil giue strength and power vnto his people. Blessed be God.

Saluum me fac. Psal. 69.

Euening prayer.

SAue me, O God: for ỹ waters are come in, euē vnto my soule
2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.
3 I am wearie of crying, my throte is drie: my sight faileth me for waiting so long vpon my God.
4 They that hate me without a cause, are moe then the heares of my head: they that are mine enemies, and would destroy me guiltlesse, are mightie.
5 I payde them the thinges that I neuer tooke: God thou knowest my simplenes, and my faultes are not hid from thee.
6 Let not them that trust in thee, O Lord God of hostes, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.
7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.
8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.
9 For the zeale of thine house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.
10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.
11 I put on sackcloth also: and they iested vpon me.
12 They that sit in the gate speake against me: and the drunkards make songs vpon me.
13 But Lorde, I make my prayer vnto thee: in an acceptable time.

14 Heare

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy ſaluation.
15 Take me out of the myre, that I ſincke not: Oh let me be deliuered from them that hate me, and out of the deepe waters.
16 Let not the water flood drowne me, neither let the deepe ſwallowe me vp: and let not the pit ſhut her mouth vpon me.
17 Heare me, O Lord, for thy louing kindneſſe is comfortable: turne thee vnto me, according to the multitude of thy mercies.
18 And hide not thy face from thy ſeruant, for I am in trouble: Oh haſte thee and heare me.
19 Draw nigh vnto my ſoule, and ſaue it: Oh deliuer me, becauſe of mine enemies.
20 Thou haſt knowen my reproofe, my ſhame, and my diſhonour: mine aduerſaries are all in thy ſight.
21 Thy rebuke hath broken my heart, I am full of heauineſſe: I looked for ſome to haue pitie on me, but there was no man, neither found I any to comfort me.
22 They gaue me gall to eate: and when I was thirſtie, they gaue me vineger to drinke.
23 Let their table be made a ſnare to take themſelues withall: and let the things (that ſhould haue bene for their wealth) be vnto them an occaſion of falling.
24 Let their eyes be blinded that they ſee not: and euer bowe downe their backes.
25 Powre out thine indignation vpon them: and let thy wrathfull diſpleaſure take holde of them.
26 Let their habitation be voyde: and no man to dwel in their tents.
27 For they perſecute him whom thou haſt ſmitten: and they talke how they may vexe them whom thou haſt wounded.
28 Let them fall from one wickednes to another: & not come into thy righteouſnes.
29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.
30 As for me, when I am poore and in heauineſſe: thine helpe (O God) ſhall lift me vp.
31 I will praiſe the name of God with a ſong: and magnifie it with thankeſgiuing.
32 This alſo ſhal pleaſe the Lord: better then a bullocke, that hath hornes and hooſes.
33 The humble ſhall conſider this, and be glad: ſeeke ye after God, and your ſoule ſhal liue.
34 For the Lord heareth y poore: & deſpiſeth not his priſoners.
35 Let heauen and earth prayſe him: the ſea, and all that moueth therein.
36 For God wil ſaue Sion, and build the cities of Iuda: that

mes may dwell there, and haue it in possession.
37 The posteritie also of his seruants shal inherite it: and they that loue his name shall dwell therein.

Deus in adiutorium. *Psal.* 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lorde.
2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euill.
3 Let them (for their reward) be soone brought to shame: that crie ouer me, There, there.
4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praysed.
5 As for me, I am poore and in miserie: haste thee vnto me (O God.)
6 Thou art my helper and my redeemer: O Lorde, make no long tarying.

In te Domine. *Psal.* 71.

Morning prayer. IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.
2 Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castell.
3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.
4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.
5 Through thee haue I bene holden vp euer since I was borne: thou art he that tooke mee out of my mothers wombe, my prayse shall be alway of thee.
6 I am become as it were a monster vnto many: but my sure trust is in thee.
7 O let my mouth be filled with thy prayse: (that I may sing of thy glory) and honour all the day long.
8 Cast me not away in the time of age: forsake mee not when my strength faileth me.
9 For mine enemies speake against me, and they that lay waite for my soule, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.
10 Go not far from me, O God: my God haste thee to helpe me.
11 Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to do me euill.

12 As for me, I wil patiently abide alway: and wil prayse thee more and more.
13 My mouth shall dayly speake of thy righteousnesse and saluation: for I knowe no ende thereof.
14 I wil go forth in the strength of the Lord God: and wil make mention of thy righteousnes onely.
15 Thou (O God) hast taught me from my youth vp vntill now: therefore I will tell of thy wonderous workes.
16 Forsake me not, (O God) in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.
17 Thy righteousnes (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?
18 O what great troubles & aduersities hast thou shewed me, and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.
19 Thou hast brought me to great honour: and comforted me on euery side.
20 Therefore wil I prayse thee & thy faithfulnes (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.
21 My lippes will be faine, when I sing vnto thee: and so wil my soule whome thou hast deliuered.
22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the king thy iudgements, O God: and thy righteousnes vnto the kings sonne.
2 Then shall he iudge the people according vnto right: and defend the poore.
3 The mountaines also shal bring peace: and the litle hilles righteousnes vnto the people.
4 He shall keepe the simple folke by their right: defende the children of the poore, and punish the wrong doer.
5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.
6 He shall come downe like the raine into a fleece of wooll: euen as the droppes that water the earth.
7 In his time shall the righteous florish: yea, and abundance of peace, so long as the Moone endureth.
8 His dominion shalbe also from the one sea to the other: and from the flood vnto the worldes ende.
9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.
10 The kings of Tharsis and of the Iles shal giue presents: the

kings of Arabia and Saba shall bring giftes.
11 All kings shall fall downe before him: all nations shal doe him seruice.
12 For he shal deliuer the poore when he cryeth: the needy also, and him that hath no helper.
13 He shalbe fauourable to the simple and needy: and shal preserue the soules of the poore.
14 Hee shall deliuer their soules from falsehood and wrong: and deare shall their blood be in his sight.
15 He shal liue, and vnto him shalbe giuen of the golde of Arabia: prayer shalbe made euer vnto him, and dayly shal he be praysed.
16 There shalbe an heape of corne in the earth high vpon the hilles: his fruite shal shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.
17 His name shall endure for euer, his name shal remaine vnder the Sunne among the posteritie: which shall be blessed through him, and all the heathen shall prayse him.
18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.
19 And blessed be the name of his maiestie for euer: and all the earth shalbe filled with his maiestie. Amen, Amen.

Quam bonus Israel. *Psal. 73.*

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.
2 Neuertheless, my feete were almost gone: my treadings had wel nigh slipt.
3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperitie.
4 For they are in no peril of death: but are lustie and strong.
5 They come in no misfortune like other folke: neither are they plagued like other men.
6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.
7 Their eyes swell with fatnes: & they do euen what they lust.
8 They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.
9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.
10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.
11 Tush (say they) howe should God perceiue it: is there knowledge in the most highest?
12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I clensed my heart in vaine, and washed my hands in innocencie.

13 All

13 All the day long haue I beene punished: and chastened euery morning.
14 Yea, and I had almost said euen as they: but loe, then should I haue condemned the generation of thy children.
15 Then thought I to vnderstande this: but it was too harde for me.
16 Vntil I went into the Sanctuarie of God: then vnderstoode I the ende of these men.
17 Namely, howe thou doest set them in slipperie places: and castest them downe, and destroiest them.
18 Oh howe suddenly doe they consume: perish, and come to a fearefull ende?
19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the citie.
20 Thus my heart was grieued: and it went euen through my reines.
21 So foolish was I and ignorant: euen as it were a beast before thee.
22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.
23 Thou shalt guide mee with thy counsell: and after that receiue me with glorie.
24 Whome haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.
25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.
26 For loe, they that forsake thee shall perish: thou hast destroied all them that commit fornication against thee.
27 But it is good for mee to holde mee fast by God, to put my trust in the Lord God: and to speake of all thy woorkes (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?
2 O thinke vpon thy congregation: whome thou hast purchased and redeemed of olde.
3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.
4 Lift vp thy feete, that thou maiest vtterly destroy euery enemie: which hath done euill in thy Sanctuarie.
5 Thine aduersaries roare in the midst of thy congregations: and set vp their banners for tokens.
6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.
7 But nowe they breake downe all the carued worke thereof: with axes and hammers.

8 They

8 They haue set fire vpon the holy places: and haue defiled the dwelling place of thy name, euen vnto the ground.
9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.
10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.
11 O God, howe long shall the aduersarie doe this dishonour? how long shall the enemie blaspheme thy name, for euer?
12 Why withdraweſt thou thy hande: why pluckest thou not thy right hand out of thy bosome to consume the enemie?
13 For God is my king of olde: the helpe that is done vpon earth, he doeth it himselfe.
14 Thou diddest deuide the sea through thy power: thou brakest the heads of the dragons in the waters.
15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.
16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.
17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.
18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.
19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy name.
20 O deliuer not the soule of thy turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.
21 Looke vpon the couenant: for all the earth is ful of darkenesse, and cruell habitations.
22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy name.
23 Arise, O God, maintaine thine owne cause: remember howe the foolish man blaspheme thee daily.
24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee (O God) doe we giue thankes: yea, vnto thee doe we giue thankes.
2 Thy name also is so nigh: and that doe thy wonderous woorkes declare.
3 When I receiue the congregation: I shall iudge according vnto right.
4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.
5 I saide vnto the fooles, Deale not so madly: and to the vngodly,

godly, Set not vp your horne.
6 Set not vp your horne on high: & speake not with a stiffe necke.
7 For promotion commeth neither from the East nor from the West: nor yet from the South.
8 And why? God is the iudge: hee putteth downe one, and setteth vp an other.
9 For in the hand of the Lorde there is a cuppe, and the wine is red: it is full mixt, and he powreth out of the same.
10 As for the dregges thereof: all the vngodly of the earth shall drinke them, and sucke them out.
11 But I wil talke of the God of Iacob: and praise him for euer.
12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. 76.

IN Iurie is God knowen: his name is great in Israel.
2 At Salem is his tabernacle: and his dwelling in Sion.
3 There brake hee the arrowes of the bowe: the shielde, the sworde, and the battell.
4 Thou art of more honour and might: then the hilles of the robbers.
5 The proude are robbed, they haue slept their sleepe: and all the men (whose hands were mighty) haue found nothing.
6 At thy rebuke (O God of Iacob:) both the chare: and horse are fallen.
7 Thou, euen thou art to be feared: and who may stande in thy sight when thou art angrie?
8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.
9 When God arose to iudgement: and to helpe all the meeke vpon earth.
10 The fierceneesse of man shall turne to thy praise: and the fierceneesse of them shalt thou refraine.
11 Promise vnto the Lord your God, and keepe it, all yee that be round about him: bring presents vnto him that ought to be feared.
12 Hee shall refraine the spirite of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will crie vnto God with my voyce: euen vnto God will I crie with my voyce, and he shall hearken vnto me.
2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.
3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.
4 Thou holdest mine eyes waking: I am so feeble that I can not speake.

5 I haue considered the daies of old: and the yeres ỹ are past.
6 I cal to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.
7 Will the Lorde absent himselfe for euer: and will he be no more intreated?
8 Is his mercy cleane gone for euer: and is his promise come vtterly to an ende for euermore?
9 Hath God forgotten to be gratious: and will he shut vp his louing kindnesse in displeasure?
10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most highest.
11 I will remember the workes of the Lord: and call to minde thy wonders of olde time.
12 I wil thinke also of all thy workes: and my talking shall be of thy doings.
13 Thy way, O God, is holy: who is so great a God (as our God?)
14 Thou art the God that doeth wonders: and hast declared thy power among the people.
15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.
16 The waters saw thee, O God, the waters saw thee, and were afraid: the deepths also were troubled.
17 The cloudes powred out water, the aire thundered: and thine arrowes went abroade.
18 The voyce of thy thunder was heard rounde about: the lightnings shone vpon the ground, the earth was mooned, and shooke withall.
19 Thy way is in the sea, and thy pathes in the great waters: and thy footesteps are not knowen.
20 Thou leddest thy people like sheepe: by the hande of Moses and Aaron.

Attendite populo. *Psal.* 78.

Euening prayer.

HEare my Lawe, O my people: incline your eares vnto the wordes of my mouth.
2 I will open my mouth in a parable: I will declare hard sentences of olde.
3 Which we haue heard and knowen: and such as our fathers haue tolde vs.
4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lorde, his mighty and wonderfull workes that he hath done.
5 Hee made a couenant with Iacob, and gaue Israel a lawe: which he commanded our forefathers to teach their children.
6 That their posteritie might knowe it: and the children which were yet vnborne.
7 To the intent that when they came vp: they might shewe their

their children the same.
8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commandements.
9 And not to bee as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.
10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselues backe in the day of battell.
11 They kept not the couenant of God: and would not walke in his lawe.
12 But forgate what he had done: and the wonderfull woorke that he had shewed for them.
13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the fielde of Zoan.
14 He deuided the sea, and let them goe through: hee made the waters to stande on an heape.
15 In the day time also he led them with a cloude: and all the night through with a light of fire.
16 He claue the hard rocks in the wilderneſſe: and gaue them drinke thereof, as it had bene out of the great depth.
17 Hee brought waters out of the stonie rocke: so that it gushed out like the riuers.
18 Yet for all this, they sinned more against him: and prouoked the most highest in the wilderneſſe.
19 They tempted God in their hearts: and required meate for their lust.
20 They spake against God also, saying: Shall God prepare a table in the wilderneſſe?
21 Hee smote the stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?
22 When the Lorde heard this, hee was wroth: so the fire was kindled in Iacob, and there came vp heauie displeasure against Israel.
23 Because they beleeued not in God: and put not their trust in his helpe.
24 So hee commaunded the cloudes aboue: and opened the doores of heauen.
25 Hee rained downe Manna also vpon them for to eate: and gaue them foode from heauen.
26 So mā did eat Angels foode: for he sent them meat inough.
27 Hee caused the East winde to blowe vnder heauen: and through his power he brought in the Southwest winde.
28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He

29 Hee let it fall among their tentes: euen rounde about their habitation.
30 So they did eate and were wel filled, for he gaue them their owne desire: they were not disappointed of their lust.
31 But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, & slew the wealthiest of them: yea and smote downe the chosen men that were in Israel.
32 But for all this they sinned yet more: and beleeued not his wonderous workes.
33 Therefore their daies did hee consume in vanitie: and their yeeres in trouble.
34 When hee slewe them, they sought him: and turned them earely, and inquired after God.
35 And they remembred that God was their strength: and that the high God was their redeemer.
36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.
37 For their heart was not whole with him: neither continued they stedfast in his couenant.
38 But hee was so mercifull that he forgaue their misdeedes: and destroied them not.
39 Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.
40 For hee considered that they were but flesh: and that they were euen a winde that passeth away, & commeth not againe.
41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.
42 They turned backe and tempted God: and mooued the holy one in Israel.
43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.
44 Howe he had wrought his miracles in Egypt: and his wonders in the field of Zoan.
45 He turned their waters into blood: so that they might not drinke of the riuers.
46 He sent lice among them, & deuoured them vp: and frogges to destroy them.
47 He gaue their fruites vnto the caterpiller: and their labour vnto the grassehopper.
48 Hee destroyed their vines with haile stones: and their mulberie trees with the frost.
49 Hee smote their cattell also with hailestones: and their flockes with hot thunderbolts.
50 Hee cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.
51 Hee made a way to his indignation, and spared not their soule

soule from death: but gaue their life ouer to the pestilence.
52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.
53 But as for his owne people, he led them foorth like sheepe: and caried them in the wildernesse like a flocke.
54 He brought them out safely, that they should not feare: and ouerwhelmed their enemies with the sea.
55 And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchased with his right hande.
56 Hee cast out the heathen also before them: caused their land to bee deuided among them for an heritage, & made the tribes of Israel to dwell in their tentes.
57 So they tempted and displeased the most high God: and kept not his testimonies.
58 But turned their backes, & fell away like their forefathers: starting aside like a broken bowe.
59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.
60 When God heard this, hee was wroth: and tooke sore displeasure at Israel.
61 So that hee forsooke the tabernacle in Silo: euen the tent that he had pitched among them.
62 He deliuered their power into captiuitie: and their beauty into the enemies hand.
63 Hee gaue his people ouer also vnto the sworde: and was wroth with his inheritance.
64 The fire consumed their yong men: and their maidens were not giuen to mariage.
65 Their priests were slaine with the sword: and there were no widowes to make lamentation.
66 So the Lorde awaked as one out of sleepe: and like a Giant refreshed with wine.
67 He smote his enemies in the hinder parts: and put them to perpetuall shame.
68 He refused the tabernacle of Ioseph: and chose not ỹ tribe of Ephraim.
69 But chose the tribe of Iuda: euen the hill of Sion, which hee loued.
70 And there he builded his temple on high: and laid ỹ foundation of it, like the grounde which he hath made continually.
71 He chose Dauid also his seruant: and tooke him away from the sheepefoldes.
72 As hee was following the Ewes great with yong ones, hee tooke him: that he might feede Iacob his people, and Israel his inheritance.

73 So hee fedde them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. *Psal. 79.*

Morning prayer.

O God, the Heathen are come into thine inheritance: thy holy temple haue they defiled, & made Hierusalem an heape of stones.

2 The deade bodies of thy seruantes haue they giuen to bee meat vnto the foules of the aire: and the flesh of thy Saintes vnto the beastes of the land.

3 Their blood haue they shedde like water on euery side of Hierusalem: and there was no man to burie them.

4 We are become an opē shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy ielousie burne like fire for euer?

6 Powre out thine indignation vpon the Heathen that haue not knowen thee: and vpon the kingdoms that haue not called vpon thy name.

7 For they haue deuoured Iacob: and laide wast his dwelling place.

8 O remēber not our old sinnes, but haue mercy vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for ỹ glory of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

10 Wherefore doe the Heathen say: Where is now their God?

11 O let the vengeance of thy seruantes blood that is shed: be openly shewed vpon the Heathen in our sight.

12 O let the sorowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appoynted to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: rewarde thou them, O Lord, seuen folde into their bosome.

14 So we that be thy people and sheepe of thy pasture, shal giue thee thanks for euer: and wil alway be shewing forth thy praise from generation to generation.

Qui regis Israel. *Psal 80.*

HEare, O thou shephearde of Israel, thou that leadest Ioseph like a sheepe: shewe thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, & Manasses: stirre vp thy strēgth, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shalbe whole.

4 O Lord God of hostes: howe long wilt thou be angrie with thy people that praieth?

5 Thou

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.
6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.
7 Turne vs againe, thou God of hostes: shewe the light of thy countenance, and we shalbe whole.
8 Thou hast brought a vine out of Egypt: thou hast cast out the Heathen, and planted it.
9 Thou madest roome for it: and when it had taken roote, it filled the land.
10 The hilles were couered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.
11 She stretched out her branches vnto the sea: and her boughes vnto the riuer.
12 Why hast thou then broken downe her hedge: that all they which goe by, plucke off her grapes?
13 The wilde Bore out of the wood doeth roote it vp: and the wilde beastes of the fielde deuoure it.
14 Turne thee againe, thou God of hostes, looke downe from heauen: beholde, and visite this vine,
15 And the place of the vineyarde that thy right hande hath plated: and the branch that thou madest so strong for thy selfe.
16 It is burnt with fire and cut downe: and they shall perish at the rebuke of thy countenance.
17 Let thy hand be vpon the man of thy right hand: & vpon the sonne of man whom thou madest so strong for thine owne selfe.
18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.
19 Turne vs againe, O Lorde God of hostes: shewe the light of thy countenance, and we shalbe whole.

Exultate Deo. *Psal.* 81.

SIng we merily vnto God our strength: make a chearefull noise vnto the God of Iacob.
2 Take the Psalme, bring hither the Tabret: the merrie Harpe with the Lute.
3 Blowe vp the Trumpet in the newe Moone: euen in the time appointed, and vpon our solemne feast day.
4 For this was made a statute for Israel: and a Law of the God of Iacob.
5 This he ordeined in Ioseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden: and his handes were delinered from making the pots.
7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.
8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.
10 There shall no strange god bee in thee: neither shalt thou worship any other god.
11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.
12 But my people would not heare my voyce: and Israel would not obey me.
13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.
14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.
15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.
16 The haters of the Lorde should haue bene founde liars: but their time should haue endured for euer.
17 He should haue fed them also with ỹ finest wheat flour: and, with hony out of the stonie rocke, should I haue satisfied thee.

Deus stetit. *Psal* 82.

Morning prayer.

GOd standeth in the Congregation of Princes: hee is iudge among Gods.
2 Howe long will ye giue wrong iudgement: and accept the persons of the vngodly?
3 Defend the poore and fatherles: see that such as be in neede and necessitie haue right.
4 Deliuer the outcast and poore: saue them thē hand of the vngodly.
5 They will not be learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.
6 I haue said, Ye are gods: and ye all are children of the most highest.
7 But ye shall die like men: and fall like one of the Princes.
8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. *Psal.* 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.
2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.
3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.
4 They haue saide, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may bee no more in remembrance.
5 For they haue cast their heades together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.
7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.
8 Assur also is ioyned vnto them: and hath holpen the children of Lot.
9 But do thou vnto them as vnto the Madianites: vnto Sisera, and vnto Iabin at the brooke of Kison.
10 Which perished at Endor: and became as the doung of the earth.
11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.
12 Which say, Let vs take to our selues: the houses of God in possession.
13 O my God, make them like vnto a wheele: and as the stubble before the winde.
14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.
15 Persecute them euen so with thy tempest: and make them afraide with thy storme.
16 Make their faces ashamed, O Lord: that they may seeke thy Name.
17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.
18 And they shall knowe that thou (whose Name is Iehouah:) art onely the most highest ouer all the earth.

Quam dilecta. *Psal. 84.*

O How amiable are thy dwellings: thou Lord of hostes!
2 My soule hath a desire & longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.
3 Yea, the Sparrow hath found her an house, and the Swallow a nest, where she may lay her young: euen thy altars, O Lord of hostes, my King, and my God.
4 Blessed are they that dwell in thy house: they will be alway praysing thee.
5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.
6 Which going through the vale of miserie, vse it for a well: and the pooles are filled with water.
7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.
8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob.
9 Beholde, O God our defender: and looke vpon the face of thine anoynted.
10 For one day in thy Courtes: is better then a thousand.

11 I had rather bee a doore keeper in the house of my God: then to dwell in the tentes of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withholde from them that liue a godly life.

13 O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. *Psal. 85.*

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Iacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinne.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for ener: & wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lord: and graunt vs thy saluation.

8 I will hearken what the Lorde God will say concerning me: for hee shall speake peace vnto his people, and to his Saintes, that they turne not againe.

9 For his saluation is nigh them that feare him: that glorie may dwell in our land.

10 Mercie and trueth are met together: righteousnes & peace haue kissed eche other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina Domine. *Psal. 86.*

Morning prayer. BOw downe thine eare, O Lord, and heare me: for I am poore and in miserie.

2 Preserue thou my soule, for I am holy: my God, saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I wil call dayly vpō thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) do I lift vp my soule.

5 For thou Lord, art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Giue eare Lorde vnto my prayer: and ponder the voyce of mine humble desires.

7 In

7 In the time of my trouble I wil call vpon thee: for thou hearest me.
8 Among the gods there is none like vnto thee (O Lord:) there is not one that can do as thou doest.
9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.
10 For thou art great, and doest wonderous things: thou art God alone.
11 Teach me thy way (O Lord) and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.
12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.
13 For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.
14 O God, the proude are risen against me: and the Congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.
15 But thou (O Lord God) art full of compassion and mercie: long suffering, plenteous in goodnesse and trueth.
16 O turne thee then vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmayde.
17 Shewe some good token vpon me for good: that they which hate me may see it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

Fundamenta eius. *Psal* 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.
2 Very excellent things are spoken of thee: thou citie of God.
3 I will thinke vpon Rahab and Babylon: with them that knowe me.
4 Beholde ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.
5 And of Sion it shall be reported, that hee was borne in her: and the most high shall stablish her.
6 The Lorde shall rehearse it when he writeth vp the people: that he was borne there.
7 The singers also and Trumpetters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. *Psal.* 88.

OLorde God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.
2 For my soule is full of trouble: and my life draweth nigh vnto hell.
3 I am counted as one of them that goe downe into the pit:

and I haue bene euen as a man that hath no ſtrength.
4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.
5 Thou haſt laide me in the loweſt pit: in a place of darkenes, and in the deepe.
6 Thine indignation lieth hard vpon me: and thou haſt vexed me with all thy ſtormes.
7 Thou haſt put away mine acquaintance farre from me: and made me to be abhorred of them.
8 I am ſo faſt in priſon: that I cannot get foorth.
9 My ſight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue ſtretched out my handes vnto thee.
10 Doeſt thou ſhewe wonders among the dead: or ſhall the dead riſe vp againe and praiſe thee?
11 Shall thy louing kindneſſe be ſhewed in the graue: or thy faithfulneſſe in deſtruction?
12 Shall thy wonderfull workes be knowen in the darke: and thy righteouſneſſe in the land where all things are forgotten?
13 Vnto thee haue I cried, O Lord: and earely ſhall my prayer come before thee.
14 Lorde, why abhorreſt thou my ſoule: and hideſt thou thy face from me?
15 I am in miſerie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I ſuffered with a troubled minde.
16 Thy wrathfull diſpleaſure goeth ouer mee: and the feare of thee hath vndone me.
17 They came rounde about me dayly like water: and compaſſed me together on euery ſide.
18 My louers and friendes haſt thou put away from mee: and hid mine acquaintance out of my ſight.

Miſericordias Domini. Pſal 89.

Euening prayer.

MY ſong ſhalbe alway of the louing kindneſſe of the Lorde: with my mouth will I euer be ſhewing thy trueth, from one generation to another.
2 For I haue ſayde, Mercie ſhalbe ſet vp for euer: thy trueth ſhalt thou ſtabliſh in the heauens.
3 I haue made a couenant with my choſen: I haue ſworne vnto Dauid my ſeruant.
4 Thy ſeede wil I ſtabliſh for euer: and ſet vp thy throne from one generation to another.
5 O Lord, the very heauens ſhal praiſe thy wonderous works: and thy trueth in the congregation of the Saintes.
6 For who is he among the cloudes: that ſhall be compared vnto the Lord?

7 And

7 And what is he among the gods: that ſhall be like vnto the Lord?
8 God is very greatly to be feared in the counſel of the Saints: and to be had in reuerence of all them that are about him.
9 O Lorde God of hoſtes, who is like vnto thee: thy trueth (moſt mightie Lord) is on euery ſide.
10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waues thereof when they ariſe.
11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mightie arme.
12 The heauēs are thine, the earth alſo is thine: thou haſt layd the foundation of the round world, and all that therein is.
13 Thou haſt made the North and the South: Tabor and Hermon ſhall reioyce in thy Name.
14 Thou haſt a mightie arme: ſtrong is thy hande, and high is thy right hand.
15 Righteouſneſſe and equitie is the habitation of thy ſeate: mercie and trueth ſhall goe before thy face.
16 Bleſſed is the people (O Lord) that can reioyce in thee: they ſhall walke in the light of thy countenance.
17 Their delight ſhalbe dayly in thy Name: and in thy righteouſneſſe ſhall they make their boaſt.
18 For thou art the glorie of their ſtrength: and in thy louing kindeneſſe thou ſhalt lift vp our hornes.
19 For the Lorde is our deſence: the holy one of Iſrael is our King.
20 Thou ſpakeſt ſometime in viſions vnto the Saintes, and ſaydeſt: I haue layde helpe vpon one that is mightie, I haue exalted one choſen out of the people.
21 I haue founde Dauid my ſeruant: with my holy oyle haue I anoynted him.
22 My hand ſhall holde him faſt: and my arme ſhall ſtrengthen him.
23 The enemie ſhall not be able to do him violence: the ſonne of wickedneſſe ſhall not hurt him.
24 I will ſmite downe his foes before his face: and plague them that hate him.
25 My trueth alſo and my mercie ſhall be with him: and in my Name ſhall his horne be exalted.
26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.
27 He ſhall call me, Thou art my Father: my God, & my ſtrong ſaluation.
28 And I will make him my firſt borne: higher then the Kings of the earth.
29 My mercie will I keepe for him for euermore: and my

conenant ſhall ſtand faſt with him.
30 His ſeede alſo will I make to endure for euer: and his throne as the dayes of heauen.
31 But if his children forſake my lawe: and walke not in my iudgements.
32 If they breake my ſtatutes, and keepe not my commaundements: I wil viſite their offences with the rodde, and their ſinne with ſcourges.
33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him: nor ſuffer my trueth to faile.
34 My conenant will I not breake, nor alter the thing that is gone out of my lippes: I haue ſworne once by my holineſſe, that I will not faile Dauid.
35 His ſeede ſhall endure for euer: and his ſeate is like as the Sunne before me.
36 Hee ſhall ſtand faſt for euermore as the Moone: and as the faithfull witneſſe in heauen.
37 But thou haſt abhorred and forſaken thine anoynted: and art diſpleaſed at him.
38 Thou haſt broken the conenant of thy ſeruant: and caſt his crowne to the ground.
39 Thou haſt ouerthrowen all his hedges: and broken downe his ſtrong holdes.
40 All they that goe by, ſpoile him: and he is become a rebuke to his neighbours.
41 Thou haſt ſet vp the right hande of his enemies: and made all his aduerſaries to reioyce.
42 Thou haſt taken away the edge of his ſword: and giueſt him not victorie in the battell.
43 Thou haſt put out his glorie: and caſt his throne downe to the ground.
44 The dayes of his youth haſt thou ſhortened: and couered him with diſhonour.
45 Lord, howe long wilt thou hide thy ſelfe, for euer: and ſhall thy wrath burne like fire?
46 Oh remember howe ſhort my time is: wherefore haſt thou made all men, for nought?
47 What man is hee that liueth, and ſhall not ſee death: and ſhall he deliuer his ſoule from the hand of hell?
48 Lord, where are thy old louing kindneſſes: which thou ſwareſt vnto Dauid in thy trueth?
49 Remember (Lorde) the rebuke that thy ſeruants haue: and how I do beare in my boſome the rebukes of many people.
50 Wherewith thine enemies haue blaſphemed thee, and ſlaundered the footeſteps of thine annoynted: praiſed be the Lorde for euermore, Amen, Amen.

Domine,

Domine, refugium. *Psalm. 90.*

LOrd, thou hast bin our refuge: frō one generation to another. *Morning prayer.*
2 Before the mountaines were brought foorth, or euer the earth and the worlde were made: thou art God from euerlasting, and world without ende.
3 Thou turnest man to destruction: againe thou saiest, come againe ye children of men.
4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.
5 As soone as thou scattrest them, they are euen as a sleepe: and fade away suddenly like the grasse.
6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dryed vp, and withered.
7 For we consume away in thy displeasure: and are afraide at thy wrathfull indignation.
8 Thou hast set our misdeedes before thee: and our secrete sinnes in the sight of thy countenance.
9 For when thou art angrie, all our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.
10 The dayes of our age are threescore yeeres and tenne, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.
11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.
12 O teach vs to number our dayes: that we may applie our heartes vnto wisdome.
13 Turne thee againe (O Lord) at the last: and be gratious vnto thy seruants.
14 O satisfie vs with thy mercie, and that soone: so shall we reioyce, and be glad all the dayes of our life.
15 Comfort vs againe now after ỹ time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.
16 Shew thy seruants thy worke: and their children thy glory.
17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. *Psalm. 91.*

WHo so dwelleth vnder the defence of the most high: shall abide vnder the shadowe of the Almightie.
2 I will say vnto the Lorde, Thou art my hope and my strong hold: my God, in him will I trust.
3 For he shall deliuer thee from the snare of the hunter: and from the noisome pestilence.
4 He shal defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy

shielde

shielde and buckler.
5 Thou shalt not be afraide for any terrour by night: nor for the arrowe that flyeth by day.
6 For the pestilence that walketh in the darkenesse: nor for the sickenesse that destroyeth in the noone day.
7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.
8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.
9 For thou Lorde art my hope: thou hast set thy house of defence very high.
10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.
11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.
12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.
13 Thou shalt goe vpon the Lion and Adder: the yong Lion and the Dragon shalt thou treade vnder thy feete.
14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my name.
15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.
16 With long life will I satisfie him: & shew him my saluation.

Bonum est confiteri. Psalm. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing prayses vnto thy name, O most highest.
2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.
3 Vpon an instrument of tenne strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.
4 For thou Lord hast made me glad through thy workes: and I will reioyce in giuing praise for the operations of thy hands.
5 O Lorde, howe glorious are thy workes: and thy thoughtes are very deepe.
6 An vnwise man doeth not well consider this: and a foole doth not vnderstand it.
7 When the vngodly are greene as the grasse, and when all the workers of wickednesse do flourish: then shall they be destroied for euer, but thou Lord art ỹ most highest for euermore.
8 For loe, thine enemies (O Lorde) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.
9 But my horne shalbe exalted like the horne of an Vnicorne: for I am anoynted with fresh oyle.
10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of ỹ wicked that rise vp against me.

11 The

11 The righteous shall florish like a Palme tree: & shall spread abroad like a Cedar in Libanus.
12 Such as be planted in the house of the Lord: shall florish in the courtes (of the house) of our God.
13 They shall also bring foorth more fruite in their age: and shalbe fat and well liking.
14 That they may shewe how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psalm. 93.

THe Lord is king, and hath put on glorious apparell: ℣ Lord hath put on his apparell, and girded him selfe with strength. *Euenyng prayer.*
2 He hath made the round worlde so sure: that it can not be moued.
3 Euer since the worlde began, hath thy seate bene prepared: thou art from euerlasting.
4 The floods are risen (O Lorde) the floods haue lift vp their voyce: the floods lift vp their waues.
5 The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.
6 Thy testimonies, O Lorde, are very sure: holinesse becometh thine house for euer.

Deus vltionum. Psalm. 94.

O Lorde God to whom vengeance belongeth: thou God to whom vengeance belongeth, shewe thy selfe.
2 Arise thou Iudge of the world: and reward the proud after their deseruing.
3 Lord, how long shall the vngodly: howe long shall the vngodly triumph?
4 Howe long shall all wicked doers speake so disdainefully: and make such proud boasting?
5 They smite downe thy people, O Lord: and trouble thine heritage.
6 They murder the widowe and the stranger: and put the fatherlesse to death.
7 And yet they say, Tush, the Lord shall not see: neither shall the God of Iacob regard it.
8 Take heede ye vnwise among the people: O ye fooles, when will ye vnderstand?
9 He that planted the eare, shal he not heare: or he that made the eye, shall he not see?
10 Or he that nourtureth the heathen: it is he that teacheth man knowledge, shall not he punish?
11 The Lord knoweth the thoughts of man: that they are but vaine.
12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy lawe.

13 That

13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.
14 For the Lorde will not faile his people: neither will he forsake his inheritance.
15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall followe it.
16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?
17 If the Lorde had not holped me: it had not failed but my soule had bene put to silence.
18 But when I said, My foote hath slipped: thy mercie (O Lord) held me vp.
19 In the multitude of the sorowes that I had in my heart: thy comfortes haue refreshed my soule.
20 Wilt thou haue any thing to do with the stoole of wickednesse: which imagineth mischiefe as a lawe?
21 They gather them together against the soule of the righteous: and condemne the innocent blood.
22 But the Lorde is my refuge: and my God is the strength of my confidence.
23 He shall recompense them their wickednesse, and destroy thē in their owne malice: yea, ỹ Lord our God shall destroy thē.

Venite, exultemus. Psalm. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.
2 Let vs come before his presence with thankesgiuing: and shewe our selues glad in him with Psalmes.
3 For the Lord is a great God: & a great king aboue all gods.
4 In his hand are all the corners of the earth: & the strength of the hilles is his also.
5 The sea is his, and he made it: and his hands prepared the drie land.
6 O come, let vs worship and fall downe: and kneele before the Lord our maker.
7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.
8 To day if ye will heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptation in the wildernesse.
9 When your fathers tempted me: proued me, and sawe my workes.
10 Fourtie yeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.
11 Vnto whom I swore in my wrath: that they should not enter into my rest.

Glorie

*Cantate Domino. Psalm.96.

O Sing vnto the Lord a newe song: sing vnto the Lord all the whole earth.
2 Sing vnto the Lorde, and praise his name: be telling of his saluation from day to day.
3 Declare his honour vnto the heathen: and his wonders vnto all people.
4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.
5 As for all the gods of the Heathen, they be but idoles: but it is the Lord that made the heauens.
6 Glory and worship are before him: power and honour are in his sanctuarie.
7 Ascribe vnto the Lord (O ye kindreds of the people:) ascribe vnto the Lord worship and power.
8 Ascribe vnto the Lord the honour due vnto his name: bring presents, and come into his courtes.
9 O worship the Lord in the beautie of holinesse: let ȳ whole earth stand in awe of him.
10 Tell it out among the heathen, that the Lord is king: and that it is he which hath made ȳ round world so fast ȳ it cannot be moued, and how that he shall iudge the people righteously.
11 Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.
12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.
13 For he commeth, for he commeth to iudge the earth: and with righteousnes to iudge the world, and the people with his trueth.

*Dominus regnauit. Psalm.97.

THe Lord is king, the earth may be glad thereof: yea, ȳ multitude of the Iles may be glad thereof.
2 Cloudes and darkenesse are rounde about him: righteousnesse and iudgement are the habitation of his seate.
3 There shall goe a fire before him: and burne vp his enemies on euery side.
4 His lightnings gaue shine vnto the worlde: the earth sawe it, and was afraid.
5 The hilles melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.
6 The heauens haue declared his righteousnesse: and all the people haue seene his glorie.
7 Confounded be all they that worship carued images, and that delight in vaine gods: worship him all ye gods.
8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.

9 For

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O ye that loue the Lord, see that ye hate the thing which is euill: the Lord preserueth the soules of his Saintes, he shall deliuer them from the hand of the vngodly.

11 There is sprong vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lorde ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. *Psalm 98.*

Euening prayer.

O Sing vnto the Lord a newe song: for he hath done maruelious things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

3 The Lorde declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercie & trueth towarde the house of Israel: and all the endes of the world haue seene the saluation of our God.

5 Shewe your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

6 Praise the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With Trumpets also and Shaumes: O shew your selues ioyfull before the Lord the king.

8 Let the sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the worlde: and the people with equitie.

Dominus regnauit. *Psalm 99.*

THe Lord is king, be the people neuer so vnpacient: he sitteth betweene the Cherubins, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Iacob.

5 O magnifie the Lorde our God: and fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his Priestes, and Samuel among such as call vpon his name: these called vpon the Lorde, and he heard them.

7 He spake vnto them out of the cloudie pillar: for they kept his

his testimonies, and the lawe that he gaue them.
8 Thou heardest them, O Lord our God: thou forgauest them, O God, and punishedst their owne inuentions.
9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Jubilate Deo. *Psalm.* 100.

O Be ioyfull in the Lorde all ye landes: serue the Lord with gladnesse, and come before his presence with a song.
2 Be ye sure that the Lorde he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.
3 O goe your way into his gates with thankesgiuing, and into his courtes with praise: be thankefull vnto him, and speake good of his name.
4 For the Lord is gracious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. *Psalm.* 101.

MY song shalbe of mercie and iudgement: vnto thee, O Lord, will I sing.
2 O let me haue vnderstanding: in the way of godlinesse.
3 *When wilt thou come vnto me: I will walke in my house with a perfect heart.
4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.
5 A froward heart shall depart from me: I will not knowe a wicked person.
6 Who so priuilie sladereth his neighbour: him will I destroy.
7 Who so hath also a proude looke and high stomacke: I will not suffer him.
8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.
9 Who so leadeth a godly life: he shall be my seruant.
10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarie in my sight.
11 I shall soone destroy all the vngodly that are in the lande: that I may roote out all wicked doers frō the citie of the Lord.

Domine exaudi. *Psalm.* 102.

HEare my prayer, O Lord: and let my crying come vnto thee. *Morning prayer.*
2 Hide not thy face frō me in ỹ time of my trouble: ineline thine eares vnto me when I call, O heare me, & that right soone.
3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.
4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.
5 For the voyce of my groning: my bones will scarse cleaue to my flesh.

6 I am

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desart.
7 I haue watched, and am euen as it were a sparrowe: that sitteth alone vpon the house toppe.
8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.
9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.
10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.
11 My daies are gone like a shadow: & I am withered like grasse.
12 But thou, O Lorde, shalt endure for euer: and thy remembrance throughout all generations.
13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.
14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.
15 The heathen shall feare thy name, O Lord: and all the kings of the earth thy maiestie.
16 When the Lord shall builde vp Sion: and when his glorie shall appeare.
17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.
18 This shall be written for those that come after: and the people which shall be borne, shall praise the Lord.
19 For he hath looked downe from his Sanctuarie: out of the heauen did the Lord beholde the earth.
20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.
21 That they may declare the name of the Lord in Sion: and his worship at Hierusalem.
22 When the people are gathered together: and the kingdomes also to serue the Lord.
23 He brought downe my strength in my iourney: and shortened my dayes.
24 But I saide, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.
25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy handes.
26 They shall perish, but thou shalt endure: they all shal waxe olde as doth a garment.
27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.
28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic

Benedic anima. Psal. 103.

PRayse the Lord, O my soule: and all that is within me, praise his holy name.
2 Prayse the Lord, O my soule: & forget not all his benefites.
3 Which forgiueth all thy sinne: and healeth all thine infirmities.
4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.
5 Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.
6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.
7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.
8 The Lord is full of compassion and mercy: long suffering, and of great goodnes.
9 He wil not alway be chiding: neither keepeth he his anger for euer.
10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.
11 For looke howe high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.
12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.
13 Yea, like as a father pitieth his owne children: euen so is the Lord merciful vnto them that feare him.
14 For he knoweth whereof we be made: he remembreth that we are but dust.
15 The dayes of man are but as grasse: for he florisheth as a flowre of the field.
16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall knowe it no more.
17 But the mercifull goodnes of the Lorde endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.
18 Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.
19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.
20 O praise the Lord ye Angels of his, ye that excel in strength: ye that fulfill his commandement, and hearken vnto the voyce of his wordes.
21 O prayse the Lord all ye his hostes: ye seruants of his that doe his pleasure.
22 O speake good of the Lord all ye workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Morning prayer.

1 PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with majestie & honor.
2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.
3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.
4 He maketh his Angels spirits: & his ministers a flaming fire.
5 He layde the foundations of the earth: that it should neuer moue at any time.
6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.
7 At thy rebuke they flee: at the voyce of thy thunder they are afrayd.
8 They go vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.
9 Thou hast set them their bounds, which they shal not passe: neither turne againe to couer the earth.
10 He sendeth the springs into the riuers: which runne among the hilles.
11 All beasts of the field drinke thereof: and the wilde asses quench their thirst.
12 Beside them shal the foules of the aire haue their habitation: and sing among the branches.
13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.
14 He bringeth forth grasse for the cattell: and greene herbe for the seruice of men.
15 That hee may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a chearefull countenance, and bread to strengthen mans heart.
16 The trees of the Lord also are full of sappe: euen the Cedars of Libanus which he hath planted.
17 Wherein the birds make their nestes: and the Firre trees are a dwelling for the Storke.
18 The high hilles are a refuge for the wilde Goates: and so are the stony rockes for the Conies.
19 Hee appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.
20 Thou makest darkenes, that it may be night: wherein all the beasts of the forest doe moue.
21 The Lions roaring after their praye: doe seeke their meate at God.
22 The Sunne ariseth, and they get them away together: and lay

lay them downe in their dennes.
23 Man goeth forth to his worke, and to his labour: vntill the euening.
24 O Lord, how manifolde are thy workes: in wisdome hast thou made them all, the earth is full of thy riches.
25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.
26 There go the shippes, and there is that Leuiathan: whome thou hast made to take his pastime therein.
27 These waite all vpon thee: that thou mayest giue them meate in due season.
28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.
29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.
30 When thou lettest thy breath go forth, they shalbe made: and thou shalt renewe the face of the earth.
31 The glorious maiestie of the Lorde shall endure for euer: the Lord shall reioyce in his workes.
32 The earth shall tremble at the looke of him: if he doe but touch the hilles, they shall smoke.
33 I wil sing vnto the Lord as long as I liue: I will prayse my God while I haue my being.
34 And so shal my words please him: my ioy shalbe in ỹ Lord.
35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an end: prayse thou the Lord, O my soule, prayse the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

OGiue thankes vnto the Lorde, and call vpon his name: tell the people what things he hath done.
2 O let your songes be of him, and prayse him: and let your talking be of all his wonderous workes.
3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.
4 Seeke the Lord & his strength: seeke his face euermore.
5 Remember the marueilous workes that he hath done: his wonders, and the iudgements of his mouth.
6 O ye seede of Abraham his seruant: ye children of Iacob his chosen.
7 He is the Lord our God: his iudgements are in all ỹ world.
8 He hath bene alway mindfull of his couenant and promise: that he made to a thousand generations.
9 Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.
10 And appointed the same vnto Iacob for a law: and to Israel

for an euerlasting testament.
11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.
12 When there were yet but a fewe of them: and they strangers in the land.
13 What time as they went from one nation to another: from one kingdome to another people.
14 He suffered no man to doe them wrong: but reproued euen kings for their sakes.
15 Touch not mine anointed: and doe my Prophets no harme.
16 Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.
17 But he had sent a man before them: euen Ioseph which was solde to be a bond seruant.
18 Whose feete they hurt in the stockes: the yron entred into his soule.
19 Vntill the time came that his cause was knowen: the worde of the Lord tried him.
20 The king sent and deliuered him: the Prince of the people let him go free.
21 He made him lorde also of his house: and ruler of all his substance.
22 That he might informe his princes after his will: & teach his Senatours wisdome.
23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.
24 And he encreased his people exceedingly: and made them stronger then their enemies.
25 Whose heart turned, so that they hated his people: & dealt vntruely with his seruants.
26 Then sent he Moses his seruant: and Aaron whome he had chosen.
27 And these shewed his tokens among them: and wonders in the land of Ham.
28 He sent darkenes, and it was darke: and they were not obedient vnto his worde.
29 He turned their waters into blood: and slew their fish.
30 Their land brought foorth frogges: yea, euen in their kings chambers.
31 He spake the worde, and there came all maner of flies: and lice in all their quarters.
32 He gaue them haile stones for raine: & flames of fire in their land.
33 He smote their vines also and fig trees: and destroyed the trees that were in their coastes.
34 He spake the worde, and the grashoppers came, and caterpillers

pillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruite of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer and golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afrayd of them.

38 He spred out a cloude to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini Domino. Psal. 106.

O Giue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer. *Euening prayer.*

2 Who can expresse the noble actes of the Lorde: or shewe foorth all his prayse?

3 Blessed are they that alway keepe iudgement: and doe righteousnes.

4 Remember me, O Lorde, according to the fauour that thou beareſt vnto thy people: O visit me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnes of thy people, & giue thankes with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuertheleſſe, he helped them for his names sake: that he might make his power to be knowen.

9 He rebuked the red sea also, and it was dried vp: so he led them through the deepe, as through a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his wordes: and sang prayse vnto him.

13 But within a while they forgate his workes: and would not abide his counsell.
14 But lust came vpon them in the wildernes: and they tempted God in the desert.
15 And hee gaue them their desire: and sent leanesse withall into their soule.
16 They angred Moses also in the tents: and Aaron the saint of the Lord.
17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.
18 And the fire was kindled in their companie: the flame burnt vp the vngodly.
19 They made a Calfe in Horeb: and worshipped the molten image.
20 Thus they turned their glory into the similitude of a calfe that eateth hay.
21 And they forgat God their sauiour: which had done so great things in Egypt.
22 Wonderous workes in the land of Ham: & feareful things by the red sea.
23 So he sayd he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, least he should destroy them.
24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his worde.
25 But murmured in their tents? and hearkened not vnto the voyce of the Lord.
26 Then lift he vp his hand against them: to ouerthrowe them in the wildernesse.
27 To cast out their seede among the nations? and to scatter them in the lands.
28 They ioyned themselues vnto Baal-peor: and ate the offerings of the dead.
29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.
30 Then stood vp Phinees, & prayed: & so the plague ceassed.
31 And that was counted vnto him for righteousnes: among all posterities for euermore.
32 They angred him also at the waters of strife: so that he punished Moses for their sakes.
33 Because they prouoked his spirit: so that he spake vnaduisedly with his lips.
34 Neither destroyed they the heathen? as the Lord commanded them.
35 But were mingled among the heathen: and learned their workes.

36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.
37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.
38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.
39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.
40 And he gaue them ouer into the hand of the heathen: and they that hated them, were lordes ouer them.
41 Their enemies oppressed them: and had them in subiection.
42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednes.
43 Neuertheless, when he saw their aduersitie: he heard their complaint.
44 He thought vpon his conenant, and pitied them according vnto the multitude of his mercies: yea, he made all those that had led them away captiue to pitie them.
45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy name, and make our boast of thy prayse.
46 Blessed be the Lord God of Israel, from euerlasting & world without ende: and let all the people say, Amen.

Confitemini. Psal. 107.

OGiue thankes vnto the Lord; for he is gratious: and his mercie endureth for euer. *Morning prayer.*
2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemie.
3 And gathered them out of the lands, from the East, & from the West: from the North, and from the South.
4 They went astray in the wildernesse out of the way:, and found no citie to dwell in.
5 Hungrie and thirstie: their soule fainted in them.
6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.
7 He led them forth by the right way: that they might go to the citie where they dwelt.
8 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.
9 For he satisfieth the emptie soule: and filleth the hungrie soule with goodnes.
10 Such as sit in darkenes, and in the shadowe of death: being

fast bound in miserie and yron.
11 Because they rebelled against the wordes of the Lord: and lightly regarded the counsell of the most highest.
12 He also brought downe their heart through heauines: they fell downe, and there was none to helpe them vp.
13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.
14 For he brought them out of darkenes, and out of the shadowe of death: and brake their bonds in sunder.
15 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.
16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.
17 Foolish men are plagued for their offence: and because of their wickednesse.
18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.
19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.
20 He sent his worde and healed them: and they were saued from their destruction.
21 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.
22 That they would offer vnto him the sacrifice of thankes giuing: and tell out his workes with gladnes.
23 They that goe downe to the sea in shippes: and occupie their businesse in great waters.
24 These men see the workes of the Lorde: and his wonders in the deepe.
25 For at his worde the stormie winde ariseth: which lifteth vp the waues thereof.
26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.
27 They reele to and fro, and stacker like a drunken man: and are at their wittes ende.
28 So when they crie vnto the Lord in their trouble: he deliuereth them out of their distresse.
29 For he maketh the storme to cease: so that the waues thereof are still.
30 Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they would be.
31 O that men would therefore prayse the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That

32 That they would exalt him also in the congregation of the people: and praise him in the seate of the elders.
33 Which turneth the floods into a wildernesse: and drieth vp the water springs.
34 A fruitfull lande maketh he barren: for the wickednesse of them that dwell therein.
35 Againe, hee maketh the wilderneſſe a ſtanding water: and water ſprings of a drie ground.
36 And there hee ſetteth the hungrie: that they may builde them a citie to dwel in.
37 That they may ſowe their lande, and plant vineyardes: to yeeld them fruites of increaſe.
38 Hee bleſſeth them, ſo that they multiplie exceedingly: and ſuffereth not their cattell to decreaſe.
39 And againe, whē they are miniſhed & brought low: through oppreſſion, through any plague or trouble.
40 Though he ſuffer them to be euill intreated through tyrāts: and let them wander out of the way in the wilderneſſe.
41 Yet helpeth hee the poore out of miſerie: and maketh him houſholdes like a flocke of ſheepe.
42 The righteous will conſider this, & reioyce: and the mouth of all wickednesse ſhalbe ſtopped.
43 Who ſo is wiſe, will ponder theſe things: and they ſhall vnderſtand the louing kindneſſe of the Lord.

Paratum cor meum. Pſal. 108.

O God, my heart is ready (my heart is ready:) I wil ſing and giue praiſe with the beſt member that I haue. *Euening prayer.*
2 Awake thou Lute & Harpe: I my ſelfe wil awake right early.
3 I will giue thankes vnto thee, O Lorde, among the people: I will ſing praiſes vnto thee among the nations.
4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.
5 Set vp thy ſelfe (O God) aboue the heauens: and thy glorie aboue all the earth.
6 That thy beloued may be deliuered: let thy right hād ſaue them and heare thou me.
7 God hath ſpoken in his holineſſe: I will reioyce therefore and deuide Sichem, and mete out the valley of Sucoth.
8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.
9 Iuda is my Law giuer, Moab is my waſh pot: ouer Edom wil I caſt out my ſhoe, vpon the Philiſtims will I triumph.
10 Who wil leade me into the ſtrong citie: and who wil bring me into Edom?
11 Haſt not thou forſaken vs, O God: and wilt not thou God goe foorth with our hoſtes?

12 O helpe vs against the enemie: for vaine is the helpe of man.
13 Through God wee shall doe great actes: and it is hee that shall treade downe our enemies.

Deus laudem. *Psal.* 109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.
2 And they haue spoken against mee with false tongues: they compassed me about also with woordes of hatred, and sought against me without a cause.
3 For the loue that I had vnto them, loe, they take nowe my contrary part: but I giue my selfe vnto prayer.
4 Thus haue they rewarded me euil for good: and hatred for my good will.
5 Set thou an vngodly man to bee ruler ouer him: and let Satan stand at his right hand.
6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.
7 Let his dayes be fewe: and let an other take his office.
8 Let his children be fatherlesse: and his wife a widowe.
9 Let his children bee vagabonds, and begge their bread: let them seeke it also out of desolate places.
10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.
11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.
12 Let his posteritie be destroied: and in the next generation let his name be cleane put out.
13 Let the wickednesse of his fathers be had in remẽbrance in the sight of the Lorde: and let not the sinne of his mother be done away.
14 Let them alway be before the Lord: that he may roote out the memoriall of them from off the earth.
15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.
16 His delight was in cursing, and it shal happen vnto him: hee loued not blessing, therefore shall it be farre from him.
17 Hee clothed himselfe with cursing like as with a raiment: and it shal come into his bowels like water, and like oyle into his bones.
18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.
19 Let it thus happen from the Lorde vnto mine enemies: and to those that speake euill against my soule.
20 But deale thou with me (O Lord God) according vnto thy name: for sweete is thy mercy.

21 O

11 O deliuer me, for I am helpleſſe and poore; and my heart is wounded within me.
12 I go hence like the ſhadowe that departeth: and am driuen away as the Graſſehopper.
13 My knees are weake through faſting: my fleſh is dried vp for want of fatneſſe.
14 I became alſo a rebuke vnto them: they that looked vpon me, ſhaked their heades.
15 Helpe mee (O Lorde my God:) oh ſaue mee according to thy mercie.
16 And they ſhall knowe howe that this is thy hande: and that thou Lord haſt done it.
17 Though they curſe, yet bleſſe thou: and let them be confoũded that riſe vp againſt me, but let thy ſeruant reioyce.
18 Let mine aduerſaries bee clothed with ſhame: and let them couer them ſelues with their owne confuſion, as with a cloke.
19 As for me, I will giue great thankes vnto the Lord with my mouth: and praiſe him among the multitude.
20 For he ſhal ſtand at the right hand of the poore: to ſaue his ſoule from vnrighteous iudges.

Dixit Dominus. Pſal. 110.

THe Lord ſaid vnto my Lord: Sit thou on my right hand vntill I make thine enemies thy footeſtoole. *Morning prayer.*
2 The Lorde ſhall ſende the rod of thy power out of Sion: be thou ruler euen in the middeſt among thine enemies.
3 In the day of thy power ſhall the people offer thee free will offerings, with an holy worſhip: the dewe of thy birth is of the wombe of the morning.
4 The Lorde ſware, and will not repent: thou art a prieſt for euer, after the order of Melchiſedech.
5 The Lord vpon thy right hande: ſhall wound euen kinges in the day of his wrath.
6 Hee ſhall iudge among the Heathen, hee ſhall fill the places with deade bodies: and ſmite in ſunder the heades ouer diuers countries.
7 He ſhall drinke of the brooke in the way: therefore ſhall he lift vp his head.

Confitebor tibi. Pſal. 111.

I Wil giue thankes vnto the Lorde with my whole heart: ſecretly among the faithfull, and in the congregation.
2 The woorkes of the Lorde are great: ſought out of all them that haue pleaſure therein.
3 His woorke is worthy to be praiſed and had in honour: and his righteouſneſſe endureth for euer.
4 The merciſull and gracious Lorde hath ſo done his marueilous workes: that they ought to be had in remembrance.

5 He

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his couenant.

6 Hee hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are veritie and iudgement: all his commandements are true.

8 They stande fast for euer and euer: and are done in truetie and equitie.

9 He sent redemption vnto his people: he hath commaunded his couenant for euer, holy and reuerent is his name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for ener.

Beatus vir. *Psal.*112.

BLessed is the man that feareth the Lorde: hee hath great delight in his commandements.

2 His seede shalbe mightie vpon earth: the generation of the faithfull shalbe blessed.

3 Riches & plenteousnes shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous.

5 A good man is mercifull and lendeth: and will guide his wordes with discretion.

6 For hee shall neuer be mooued: and the righteous shall be had in an euerlasting remembrance.

7 Hee will not bee afraide for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished, and will not shrinke: vntil he see his desire vpon his enemies.

9 He hath dispersed abroade and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall bee exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth and consume away, the desire of the vngodly shall perish.

Laudate pueri. *Psal.*113.

PRaise the Lord (ye seruants:) O praise the name of the Lord.

2 Blessed be the name of the Lorde: from this time foorth for euermore.

3 The Lordes name be praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lorde is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to beholde the things that

are

in heauen and earth?
7 Hee taketh vp the ſimple out of the duſt: and lifteth the poore out of the myre.
8 That he may ſet him with the Princes: euen with the Princes of his people.
9 Hee maketh the barren woman to keepe houſe: and to be a ioyfull mother of children.

In exitu Iſrael. *Pſal.* 114.

WHē Iſrael came out of Egypt: and the houſe of Iacob from among the ſtrange people. *Euening prayer.*
2 Iuda was his ſanctuarie: and Iſrael his dominion.
3 The ſea ſawe that, and fled: Iordane was driuen backe.
4 The mountaines skipped like Rammes: and the little hilles like yong ſheepe.
5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Iordane, that thou waſt driuen backe?
6 Ye mountaines that yee skipped like Rammes: and yee litle hilles like yong ſheepe?
7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Iacob.
8 Which turned the harde rocke into a ſtanding water: and the flint ſtone into a ſpringing well.

Non nobis Domine. *Pſal* 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy name giue the praiſe: for thy louing mercie, and for thy trueths ſake.
2 Wherfore ſhal the Heathen ſay: Where is nowe their God?
3 As for our God, hee is in heauen: hee hath done whatſoeuer pleaſeth him.
4 Their idoles are ſiluer and golde: euen the woorke of mens handes.
5 They haue mouthes & ſpeake not: eyes haue they, & ſee not.
6 They haue eares, and heare not: noſes haue they, and ſmell not.
7 They haue handes, and handle not, feete haue they, & walke not: neither ſpeake they through their throte.
8 They that make them, are like vnto them: and ſo are all ſuch as put their truſt in them.
9 But thou houſe of Iſrael, truſt thou in the Lorde: he is their ſuccour and defence.
10 Yee houſe of Aaron, put your truſt in the Lorde: he is their helper and defender.
11 Yee that feare the Lorde, put your truſt in the Lorde: hee is their helper and defender.
12 The Lorde hath beene mindefull of vs, and hee ſhall bleſſe vs: euen hee ſhall bleſſe the houſe of Iſrael, hee ſhall bleſſe the houſe of Aaron.

13 He

13 Hee shall blesse them that feare the Lorde: both small and great.
14 The Lord shall increase you more and more: you and your children.
15 Yee are the blessed of the Lorde: which made heauen and earth.
16 All the whole heauens are the Lordes: the earth hath he giuen to the children of men.
17 The dead praise not thee, O Lord: neither all they that go downe into the silence.
18 But we wil praise the Lorde: from this time foorth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lorde hath heard the voyce of my prayer.
2 That he hath inclined his eare vnto me: therefore wil I call vpon him as long as I liue.
3 The snares of death compassed mee rounde about: and the paines of hell gat holde vpon me.
4 I shall finde trouble and heauinesse, and I shall cal vpon the name of the Lord: O Lord I beseech thee deliuer my soule.
5 Gracious is the Lord & righteous: yea our God is merciful.
6 The Lorde preserueth the simple: I was in miserie, and he helped me.
7 Turne againe then vnto thy rest, O my soule: for the Lorde hath rewarded thee.
8 And why? thou hast delinered my soule from death: mine eyes from teares, and my feete from falling.
9 I will walke before the Lord: in the land of the liuing.
10 I beleeued, and therefore will I speake, but I was sore troubled: I saide in my haste, All men are liars.
11 What reward shal I giue vnto the Lord: for al the benefites that he hath done vnto me?
12 I wil receiue the cuppe of saluation: and cal vpon the name of the Lord.
13 I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lorde, is the death of his Saints.
14 Beholde (O Lorde) howe that I am thy seruant: I am thy seruant, and the sonne of thy handmaide, thou hast broken my bones in sunder.
15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the name of the Lord.
16 I will paie my vowes vnto the Lorde, in the sight of all his people: in the courtes of the Lordes house, euen in the midst of thee, O Hierusalem. Praise the Lord.

Laudate

Laudate Dominum. Psal.117.

O Praise the Lorde all ye Heathen: praise him all yee nations.
2 For his mercifull kindnesse is euer more and more toward vs: and the trueth of the Lorde endureth for euer. Praise the Lord.

Confitemini. Psal.118.

O Giue thankes vnto the Lord, for he is gratious: because his mercie endureth for euer.
3 Let Israel nowe confesse that hee is gracious: and that his mercy endureth for euer.
4 Let the house of Aaron nowe confesse: that his mercy endureth for euer.
5 Yea, let them nowe that feare the Lorde confesse: that his mercy endureth for euer.
6 I called vpon the Lorde in trouble: and the Lord heard me at large.
7 The Lorde is on my side: I will not feare what man doeth vnto me.
8 The Lorde taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.
9 It is better to trust in the Lord: then to put any confidence in man.
10 It is better to trust in the Lord: then to put any confidence in princes.
11 Al nations cõpassed me round about: but in the name of the Lord will I destroy them.
12 They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lord will I destroy them.
13 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lorde I will destroy them.
14 Thou hast thrust sore at me, that I might fall: but the Lorde was my helpe.
15 The Lorde is my strength and my song: and is become my saluation.
16 The voyce of ioy & health is in the dwellings of the righteous: the right hande of ỹ Lord bringeth mighty things to passe.
17 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.
18 I shal not die, but liue: and declare the workes of the Lord.
19 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.
20 Open mee the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lorde.
21 This is the gate of the Lord: the righteous shal enter into it.
22 I will thanke thee, for thou hast heard mee: and art become my saluation.

22 The ſame ſtone which the builders refuſed: is become the head ſtone of the corner.
23 This is the Lordes doing: and it is marueilous in our eyes.
24 This is the day which the Lorde hath made: we wil reioyce and be glad in it.
25 Helpe me nowe, O Lorde: O Lorde ſend vs now proſperitie.
26 Bleſſed be he ỹ commeth in the name of the Lorde: we haue wiſhed you good lucke, yee that be of the houſe of the Lorde.
27 God is the Lorde which hath ſhewed vs light: binde the ſacrifice with cordes, yea, euen vnto the hornes of the altar.
28 Thou art my God, and I will thanke thee: thou art my God, and I will praiſe thee.
29 O giue thankes vnto the Lorde, for hee is gracious: and his mercie endureth for euer.

Beati immaculati. *Pſal.* 119.

Euening prayer.

BLeſſed are thoſe that are vndefiled in the way: and walke in the lawe of the Lord.
2 Bleſſed are they that keepe his teſtimonies: and ſeeke him with their whole heart.
3 For they which doe no wickedneſſe: walke in his waies.
4 Thou haſt charged: that we ſhall diligently keepe thy commandements.
5 O that my waies were made ſo direct: that I might keepe thy ſtatures.
6 So ſhall I not be confounded: while I haue reſpect vnto all thy commandements.
7 I will thanke thee with an vnfeined heart: when I ſhall haue learned the iudgements of thy righteouſneſſe.
8 I will keepe thy ceremonies: O forſake me not vtterly.

In quo corriget.

WHerewithall ſhall a yong man cleanſe his way: euen by ruling him ſelfe after thy worde.
2 With my whole heart haue I ſought thee: O let me not goe wrong out of thy commandements.
3 Thy wordes haue I hid within mine heart: that I ſhould not ſinne againſt thee.
4 Bleſſed art thou, O Lord: O teache me thy ſtatutes.
5 With my lippes haue I beene telling: of all the iudgements of thy mouth.
6 I haue had as great delight in the way of thy teſtimonies: as in all maner of riches.
7 I wil talke of thy commaundements: and haue reſpect vnto thy wayes.
8 My delight ſhalbe in thy ſtatutes: and I will not forget thy woorde.

Retribue ſeruo tuo.

O Doe well vnto thy ſeruant: that I may liue, and keepe thy worde.
2 Open thou mine eyes: that I may ſee the wonderous things of thy lawe.
3 I am a ſtranger vpon earth: O hide not thy commaundements from me.
4 My ſoule breaketh out for the very feruent deſire: that it hath alway vnto thy iudgements.
5 Thou haſt rebuked the proude: and curſed are they that do erre from thy commaundements.
6 O turne from mee ſhame and rebuke: for I haue kept thy teſtimonies.
7 Princes alſo did ſit and ſpeake againſt me: but thy ſeruant is occupied in thy ſtatutes.
8 For thy teſtimonies are my delight: and my counſellers.

Adheſit pauimento.

MY ſoule cleaueth to the duſt: O quicken thou me according to thy word.
2 I haue knowledged my wayes, and thou heardeſt mee: O teach me thy ſtatutes.
3 Make me to vnderſtande the way of thy commaundements: and ſo ſhall I talke of thy wonderous workes.
4 My ſoule melteth away for very heauines: comfort thou me according to thy worde.
5 Take from me the way of lying: and cauſe thou me to make much of thy lawe.
6 I haue choſen the way of truth: and thy iudgements haue I layde before me.
7 I haue ſticken vnto thy teſtimonies: O Lord cõfound me not.
8 I will runne the way of thy commaundements: when thou haſt ſet my heart at libertie.

Legem pone.

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keepe it vnto the ende. *Morning prayer.*
2 Giue me vnderſtanding, and I ſhall keepe thy lawe: yea, I ſhall keepe it with my whole heart.
3 Make mee to goe in the path of thy commaundements: for therein is my deſire.
4 Incline my heart vnto thy teſtimonies: and not to couetouſneſſe.
5 O turne away mine eyes, leſt they beholde vanitie: and quicken thou me in the way.
6 O ſtabliſh thy word in thy ſeruant: that I may feare thee.
7 Take away the rebuke that I am afraide of: for thy iudgements are good.

8 Beholde, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto me, O Lorde: euen thy saluation, according vnto thy worde.

2 So shall I make answere vnto my blasphemers: for my trust is in thy worde.

3 * O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy lawe: yea, for euer and euer.

5 And I wil walke at libertie: for I seeke thy cōmandements.

6 I will speake of thy testimonies also euen before Kings: and will not be ashamed.

7 And my delight shall be in thy commaundements: which I haue loued.

8 My hands also wil I lift vp vnto thy commandements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy worde hath quickened me.

3 The proude haue had me exceedingly in derision: yet haue I not shrinked from thy lawe.

4 For I remembred thine euerlasting iudgements, O Lorde: and receiued comfort.

5 I am horribly afraide: for the vngodly that forsake thy law.

6 Thy statutes haue bin my songs: in ỹ house of my pilgrimage.

7 I haue thought vpon thy Name, O Lorde, in the night season: and haue kept thy lawe.

8 This I had: because I kept thy commaundements.

Portio mea Domine.

THou art my portion, O Lorde: I haue promised to keepe thy lawe.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

4 I made haste, and prolonged not the time: to keepe thy commaundements.

5 The congregation of the vngodly haue robbed mee: but I haue not forgotten thy lawe.

6 At midnight I will arise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commaundements.

8 The earth, O Lorde, is full of thy mercie: O teache me thy ſtatutes.

Bonitatem feciſti.

O Lorde, thou haſt dealt gratiouſly with thy ſeruant: according to thy word.

2 O learne me true vnderſtanding and knowledge: for I haue beleeued thy commaundements.

3 Before I was troubled I went wrong: but nowe haue I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proude haue imagined a lie againſt me: but I wil keepe thy commaundements with my whole heart.

6 Their heart is as fatte as brawne: but my delight hath bene in thy lawe.

7 It is good for mee that I haue bene in trouble: that I may learne thy ſtatutes.

8 The lawe of thy mouth is dearer vnto me: then thouſandes of golde and ſiluer.

Manus tuæ fecerunt me.

THy handes haue made me, and faſhioned me: O giue me vnderſtanding, that I may learne thy commaundements. *Euening prayer.*

2 They that feare thee, wil be glad when they ſee me: becauſe I haue put my truſt in thy word.

3 I knowe (O Lorde) that thy iudgements are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

4 O let thy mercifull kindneſſe be my comfort: according to thy word vnto thy ſeruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy lawe is my delight.

6 Let the proud be confounded, for they goe wickedly about to deſtroy me: but I wil be occupied in thy commaundements.

7 Let ſuch as feare thee, and haue knowen thy teſtimonies: be turned vnto me.

8 O let my heart be ſounde in thy ſtatutes: that I bee not aſhamed.

Deficit anima mea.

MY ſoule hath longed for thy ſaluation: and I haue a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottell in the ſmoke: yet doe I not forget thy ſtatutes.

4 How many are the dayes of thy ſeruant: when wilt thou be auenged of them that perſecute me?

5 The proude haue digged pittes for me: which are not after thy lawe.

86 All thy commandements are true: they perſecute me falſly, O be thou my helpe.
87 They had almoſt made an ende of me vpon earth: but I forſooke not thy commaundements.
88 O quicken me after thy louing kindneſſe: and ſo ſhal I keepe the teſtimonies of thy mouth.

In eternum Domine.

O Lord, thy word: endureth for euer in heauen.
2 Thy trueth alſo remaineth from one generation to another: thou haſt layd the foundation of the earth, and it abideth.
3 They continue this day according to thine ordinance: for all things ſerue thee.
4 If my delight had not bene in thy lawe: I ſhould haue periſhed in my trouble.
5 I will neuer forget thy commaundements: for with them thou haſt quickened me.
6 I am thine, Oh ſaue me: for I haue ſought thy cōmandemēts.
7 The vngodly layde waite for me, to deſtroy mee: but I will conſider thy teſtimonies.
8 I ſee that all thinges come to an ende: but thy commaundement is exceeding broad.

Quomodo dilexi.

LOrd what loue haue I vnto thy lawe: all the day long is my ſtudie in it.
2 Thou through thy commaundements haſt made mee wiſer then mine enemies: for they are euer with me.
3 I haue more vnderſtanding then my teachers: for thy teſtimonies are my ſtudie.
4 I am wiſer then the aged: becauſe I keepe thy commaundements.
5 I haue refrained my feete from euery euill way: that I may keepe thy word.
6 I haue not ſhrunke from thy iudgements: for thou teacheſt mee.
7 O how ſweete are thy wordes vnto my throte: yea, ſweeter then honie vnto my mouth.
8 Through thy commaundements I get vnderſtanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer. THy worde is a lanterne vnto my feete: and a light vnto my paths.
2 I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgements.
3 I am troubled aboue meaſure: quicken me, O Lord, according vnto thy word.
4 Let the free will offerings of my mouth pleaſe thee, O Lord: and

and teache me thy iudgements.
5 My ſoule is alway in my hand: yet doe I not forget thy lawe.
6 The vngodly haue layde a ſnare for mee: but yet I ſwarued not from thy commaundements.
7 Thy teſtimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.
8 I haue applied my heart to fulfill thy ſtatutes alway: euen vnto the ende.

Iniquos odio habui.

I Hate them that imagine euil things: but thy lawe doe I loue.
2 Thou art my defence and my ſhielde: and my truſt is in thy worde.
3 Away from mee ye wicked: I will keepe the commaundements of my God.
4 O eſtabliſh me according vnto thy word, that I may liue: and let me not be diſappointed of my hope.
5 Holde thou me vp, and I ſhalbe ſafe: yea, my delight ſhalbe euer in thy ſtatutes.
6 Thou haſt troden downe all them that depart from thy ſtatutes: for they imagine but deceite.
7 Thou putteſt away all the vngodly of the earth like droſſe: therefore I loue thy teſtimonies.
8 My fleſh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue mee not ouer vnto mine oppreſſours.
2 Make thou thy ſeruant to delight in that which is good: that the proude doe me no wrong.
3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſſe.
4 O deale with thy ſeruant according vnto thy louing mercie: and teach me thy ſtatutes.
5 I am thy ſeruant, O graunt mee vnderſtanding: that I may knowe thy teſtimonies.
6 It is time for thee Lord to lay to thine hand: for they haue deſtroyed thy lawe.
7 For I loue thy commaundements: aboue golde and precious ſtone.
8 Therefore holde I ſtraight all thy commandements: and all falſe wayes I vtterly abhorre.

Mirabilia.

THy teſtimonies are wonderfull: therefore doeth my ſoule keepe them.
2 When thy worde goeth foorth: it giueth light and vnderſtanding vnto the ſimple.

3 I opened my mouth, and drewe in my breath: for my delight was in thy commaundements.
4 O looke thou vpon me, and be mercifull vnto mee: as thou vſeſt to doe vnto thoſe that loue thy Name.
5 Order my ſteppes in thy worde: and ſo ſhall no wickedneſſe haue dominion ouer me.
6 O deliuer mee from the wrongfull dealings of men: and ſo ſhall I keepe thy commaundements.
7 Shewe the light of thy countenance vpon thy ſeruant: and teach me thy ſtatutes.
8 Mine eyes guſh out with water: becauſe men keepe not thy lawe.

Iuſtus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.
2 The teſtimonies that thou haſt commaunded: are exceeding righteous and true.
3 My zeale hath euen conſumed mee: becauſe mine enemies haue forgotten thy wordes.
4 Thy worde is tried to the vttermoſt: and thy ſeruant loueth it.
5 I am ſmall, and of no reputation: yet doe I not forget thy commaundements.
6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy lawe is the trueth.
7 Trouble and heauineſſe haue taken holde vpon mee: yet is my delight in thy commaundements.
8 The righteouſneſſe of thy teſtimonies is euerlaſting: O graunt me vnderſtanding, and I ſhall liue.

Clamaui in toto corde meo.

Euening prayer. I Call with my whole heart: heare me, O Lord, I will keepe thy ſtatutes.
2 Yea, euen vpon thee doe I call: helpe mee, and I ſhall keepe thy teſtimonies.
3 Early in the morning doe I crie vnto thee: for in thy worde is my truſt.
4 Mine eyes preuent the night watches: that I might be occupied in thy wordes.
5 Heare my voyce (O Lord) according vnto thy louing kindneſſe: quicken me according as thou art wont.
6 They drawe nigh that of malice perſecute me: and are farre from thy lawe.
7 Be thou nigh at hand, O Lord: for all thy commaundements are true.
8 As concerning thy teſtimonies, I haue knowen long ſince: that thou haſt grounded them for euer.

Vide humilitatem.

O Conſider mine aduerſitie, and deliuer me: for I do not forget thy lawe.

2 Auenge thou my cauſe, and deliuer me: quicken me according to thy worde.

3 Health is farre from the vngodly: for they regarde not thy ſtatutes.

4 Great is thy mercie, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet doe I not ſwarue from thy teſtimonies.

6 It grieueth mee when I ſee the tranſgreſſours: becauſe they keepe not thy lawe.

7 Conſider, O Lord, how I loue thy commandements: O quicken me according to thy louing kindeneſſe.

8 Thy worde is true from euerlaſting: all the iudgements of thy righteouſneſſe endure for euermore.

Principes perſequuti ſunt.

PRinces haue perſecuted mee without a cauſe: but my heart ſtandeth in awe of thy wordes.

2 I am as glad of thy word: as one that findeth great ſpoyles.

3 As for lyes, I hate and abhorre them: but thy law do I loue.

4 Seuen times a day doe I praiſe thee: becauſe of thy righteous iudgements.

5 Great is the peace that they haue which loue thy lawe: and they are not offended at it.

6 Lorde, I haue looked for thy ſauing health: and done after thy commaundements.

7 My ſoule hath kept thy teſtimonies: and loued them exceedingly.

8 I haue kept thy commaundements and teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderſtanding according vnto thy word.

2 O let my ſupplication come before thee: deliuer me according to thy word.

3 My lippes ſhall ſpeake of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue choſen thy commandements.

6 I haue longed for thy ſauing health, O Lord: and in thy law is my delight.

7 O let my ſoule liue, and it ſhall praiſe thee: and thy iudgements ſhall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal.120.

Morning prayer.

WHen I was in trouble, I called vpon the Lorde: and hee heard me.

2 Deliuer my soule, O Lord, from lying lippes: and from a deceitfull tongue.

3 What rewarde shall be giuen or done vnto thee, thou false tongue? euen mightie & sharpe arrowes, w hote burning coales.

4 Wo is me, that I am constrained to dwel with Mesech: and to haue mine habitation among the the tents of Kedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace: but when I speake vnto them thereof, they make them readie to battell.

Leuaui oculos. Psal.121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lorde: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

4 Behold, he y keepeth Israel: shal neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time foorth for euermore.

Letatus sum. Psal.122.

I Was glad when they saide vnto mee: We will goe into the house of the Lord.

2 Our feete shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnitie in it selfe.

4 For thither the tribes go vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea,

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui. *Psalm.* 123.

VNto thee list I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mystresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthie: and with the despitefulnesse of the proude.

Nisi quia Dominus. *Psal.* 124.

IF the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not bene on our side when men rose vp against vs,

2 They had swallowed vs vp quicke: whē they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a birde out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the name of the Lorde: which hath made heauen and earth.

Qui confidunt. *Psalm.* 125.

THey that put their trust in the Lord, shal be euen as ỹ mount Sion: which may not be remoued, but standeth fast for euer.

2 The hilles stande about Hiernsalem: euen so standeth the Lord round about his people, frō this time forth for euermore.

3 For the rodde of the vngodly commeth not into the lot of ỹ righteous: least ỹ righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good & true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall leade them foorth with the euil doers, but peace shalbe vpon Israel.

In conuertendo. *Psalm.* 126.

WHen the Lorde turned againe the captiuitie of Sion: then were we like vnto them that dreame. *Euening prayer.*

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: The Lorde hath done great

great things for them.
4 Yea, the Lord hath done great things for vs alreadie: where-of we reioyce.
5 Turne our captiuitie, O Lord: as the riuers in the South.
6 They that sowe in teares: shall reape in ioy.
7 He that now goeth on his way weeping, and beareth foorth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. *Psalm.* 127.

EXcept the Lord build the house: their labour is but lost that buildeth it.
2 Except the Lord keepe the citie: the watchman waketh but in vaine.
3 It is but lost labour that ye haste to rise vp earely, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.
4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.
5 Like as the arrowes in the hand of the Giant: euen so are the yong children.
6 Happie is ỹ man that hath his quiuer full of them: they shal not be ashamed when they speake with their enemies in the gate.

Beati omnes. *Psalm.* 128.

BLessed are al they that feare ỹ Lord: and walke in his wayes.
2 For thou shalt eate the labours of thine hands: O welfare thee, and happie shalt thou be.
3 Thy wife shalbe as the fruitfull vine: vpon the walles of thine house.
4 Thy children like the Olive branches: rounde about thy table.
5 Loe, thus shall the man be blessed: that feareth the Lorde.
6 The Lord frō out of Sion shal so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.
7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sepe expugnauerunt. *Psalm.* 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)
2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.
3 The plowers plowed vpon my backe: and made long furrowes.
4 But the righteous Lorde: hath hewen the snares of the vngodly in pieces.
5 Let them be confounded and turned backward: as many as haue

haue euill will at Sion.

6 Let them be euen as ỹ graſſe growing vpon the houſe tops: which withereth before it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the ſheaues, his boſome.

8 So that they which goe by, ſay not ſo much as ỹ Lorde proſper you: we wiſh you good lucke in the name of the Lord.

De profundis. Pſalm. 130.

OVt of the deepe haue I called vnto thee (O Lorde:) Lorde heare my voyce.

2 Oh let thine eares conſider wel: the voice of my complaint.

3 If thou Lord wilt be extreme to marke what is done amiſſe: oh Lord, who may abide it?

4 For there is mercie with thee: therefore ſhalt thou be feared.

5 I looke for the Lord, my ſoule doeth waite for him: in his worde is my truſt.

6 My ſoule fleeth vnto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lorde, for with the Lorde there is mercie: and with him is plenteous redemption.

8 And he ſhall redeeme Iſrael: from all his ſinnes.

Domine, non eſt. Pſalm. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I do not exerciſe my ſelfe in great matters: which are too high for me.

3 But I refraine my ſoule, and keepe it lowe, like as a childe that is weyned from his mother: yea, my ſoule is euen as a weyned childe.

4 O Iſrael truſt in the Lord: frō this time forth for euermore.

Memento Domine. Pſalm. 132.

LOrd remember Dauid: and all his trouble. *Morning prayer.*

2 Howe he ſware vnto the Lorde: and vowed a vowe vnto the Almightie God of Iacob.

3 I will not come within the tabernacle of my houſe: nor climbe vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eye liddes to ſlumber: neither the temples of mine head to take any reſt.

5 Vntill I finde out a place for the temple of the Lorde: an habitation for the mightie God of Iacob.

6 Loe, we heard of the ſame at Ephrata: and founde it in the wood.

7 We will goe into his tabernacle: and fall lowe on our knees before his footeſtoole.

8 Ariſe, O Lorde, into thy reſting place; thou and the arke of thy ſtrength.

9 Let

9 Let thy Prieſts be clothed with righteouſneſſe: and let thy Saintes ſing with ioyfulneſſe.
10 For thy ſeruant Dauids ſake: turne not away the preſence of thine anointed.
11 The Lord hath made a faithfull othe vnto Dauid: and he ſhall not ſhrinke from it.
12 Of the fruite of thy body: ſhall I ſet vpon thy ſeate.
13 If thy children will keepe my couenant and my teſtimonies that I ſhall learne them: their children alſo ſhall ſit vpon thy ſeate for euermore.
14 For the Lord hath choſen Sion to be an habitation for him ſelfe: he hath longed for her.
15 This ſhall be my reſt for euer: here will I dwell, for I haue a delight therein.
16 I will bleſſe her victuals with increaſe: and will ſatisfie her poore with bread.
17 I will decke her Prieſtes with health: and her Saintes ſhall reioyce and ſing.
18 There ſhall I make the horne of Dauid to floriſh: I haue ordeined a lanterne for mine anointed.
19 As for his enemies, I ſhall clothe them with ſhame: but vpon himſelfe ſhall his crowne floriſh.

Ecce quam bonum. Pſalm. 133.

BEhold how good and ioyfull a thing it is: brethren to dwel together in vnitie.
2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirtes of his clothing.
3 Like as the dewe of Hermon: which fell vpon the hill of Sion.
4 For there the Lord promiſed his bleſſing: and life for euermore.

Ecce nunc. Pſalm. 134.

BEholde (nowe) praiſe the Lorde: all ye ſeruants of the Lord.
2 Ye that by night ſtand in the houſe of the Lorde: euen in the courtes of the houſe of our God.
3 Lift vp your hands in the Sanctuarie: and praiſe the Lord.
4 The Lord that made heauen and earth: giue thee bleſſing out of Sion.

Laudate nomen. Pſalm. 135.

OPraiſe the Lord, laude ye the name of the Lord: praiſe it, O ye ſeruants of the Lord.
2 Ye that ſtand in the houſe of the Lorde: in the courtes of the houſe of our God.
3 O praiſe the Lord, for the Lord is gratious: O ſing prayſes vnto his name, for it is louely.

4 For why? the Lorde hath chosen Iacob vnto himselfe: and Israel for his owne possession.
5 For I know that the Lorde is great: and that our Lord is aboue all gods.
6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.
7 He bringeth forth the cloudes from the endes of ỹ world: and sendeth foorth lightnings with the raine, bringing the windes out of his treasures.
8 He smote the first borne of Egypt: both of man and beast.
9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharao and all his seruants.
10 He smote diuers nations: and slewe mightie kings.
11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.
12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.
13 Thy name, O Lorde, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.
14 For the Lord will auenge his people: and be gratious vnto his seruants.
15 As for the images of the Heathen, they are but siluer and golde: the worke of mens hands.
16 They haue mouthes, and speake not: eyes haue they, but they see not.
17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.
18 They that make them, are like vnto them: and so are all they that put their trust in them.
19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.
20 Praise the Lord ye house of Leui: ye that feare the Lorde, praise the Lord.
21 Praised be the Lorde out of Sion: which dwelleth at Hierusalem.

Confitemini. *Psalm.* 136.

O Giue thankes vnto the Lord, for he is gratious: & his mercie endureth for euer. *Euening prayer.*
2 O giue thankes vnto the God of all gods: for his mercie endureth for euer.
3 O thanke the Lorde of all Lordes: for his mercie endureth for euer.
4 Which onely doeth great wonders: for his mercie endureth for euer.
5 Which by his excellent wisdome made the heauens: for his mercie endureth for euer.

6 Which

6 Which laid out the earth aboue the waters: for his mercie endureth for euer.

7 Which hath made great lightes: for his mercie endureth for euer.

8 The Sunne to rule ỹ day: for his mercie endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their firſt borne: for his mercie endureth for euer.

11 And brought out Iſrael from among them: for his mercie endureth for euer.

12 With a mightie hand and ſtretched out arme: for his mercie endureth for euer.

13 Which diuided the red ſea in two partes: for his mercie endureth for euer.

14 And made Iſrael to goe through the middeſt of it: for his mercie endureth for euer.

15 But as for Pharao and his hoſte, he ouerthrewe them in the red ſea: for his mercie endureth for euer.

16 Which led his people through the wilderneſſe: for his mercie endureth for euer.

17 Which ſmote great Kings: for his mercie endureth for euer.

18 Yea, and ſlue mightie Kings: for his mercie endureth for euer.

19 Schon king of the Amorites: for his mercie endureth for euer.

20 And Og the king of Baſan: for his mercie endureth for euer.

21 And gaue away their land for an heritage: for his mercie endureth for euer.

22 Euen for an heritage vnto Iſrael his ſeruant: for his mercie endureth for euer.

23 Which remembred vs when we were in trouble: for his mercie endureth for euer.

24 And hath deliuered vs from our enemies: for his mercie endureth for euer.

25 Which giueth foode to all fleſh: for his mercie endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercie endureth for euer.

27 O giue thankes vnto the Lord of Lordes: for his mercie endureth for euer.

Super flumina. Pſalm. 137.

BY the waters of Babylon we ſate downe and wept: when we remembred (thee) O Sion,

3 As for our harpes, we hanged them vp: vpon the trees that are therein.

4 For they ỹ led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

5 Howe shall we sing the Lords song: in a strange land?

6 If I forget thee, O Hierusalem: let my right hand forget her cunning.

7 If I doe not remẽber thee, let my tongue cleaue to ỹ roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

8 Remember the children of Edom, O Lord, in the day of Hierusalem: howe they saide, Downe with it, downe with it, euen to the ground.

9 O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.

10 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. *Psalm.* 138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I wil worship toward thy holy temple, and praise thy name, because of thy louing kindnesse and trueth: for thou hast magnified thy name, and thy worde aboue all things.

3 When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they haue heard the wordes of thy mouth.

5 Yea, thy shall sing in the wayes of the Lord: that great is the glorie of the Lord.

6 For though the Lorde be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them a farre off.

7 Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretch foorth thine hand vpon the furiousnesse of thine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward me: yea, thy mercie, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine, probasti. *Psalm.* 139.

O Lorde, thou hast searched me out, and knowen me: thou knowest my downe sitting and mine vprising, thou vnderstandest my thoughtes long before. *Mornyng prayer.*

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a worde in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.

5 Such

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither ſhall I goe then from thy ſpirite: or whither ſhall I goe then from thy preſence?

7 If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there alſo.

8 If I take the wings of the morning: and remaine in the vttermoſt partes of the ſea.

9 Euen there alſo ſhall thy hand leade me: and thy right hand ſhall holde me.

10 If I ſay, Peraduenture the darkeneſſe ſhall couer me: then ſhall my night be turned to day.

11 Yea, the darkeneſſe is no darkneſſe with thee, but the night is as cleare as the day: the darkeneſſe and light (to thee) are both alike.

12 For my reines are thine: thou haſt couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were faſhioned: when as yet there was none of them.

17 Howe deare are thy counſels vnto me, O God: O how great is the ſumme of them?

18 If I tell them, they are moe in number then the ſand: when I awake vp, I am preſent with thee.

19 Wilt not thou ſlay the wicked, O God: depart from me ye bloodthirſtie men.

20 For they ſpeake vngraciouſly againſt thee: and thine enemies take thy name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with thoſe that riſe vp againſt thee?

22 Yea, I hate them right ſore: euen as though they were mine enemies.

23 Trie me, O God, and ſeeke the grounde of my heart: proue me, and examine my thoughtes.

24 Looke well if there be any way of wickednes in me: and leade me in the way euerlaſting.

Eripe me Domine. *Pſal.* 140.

DEliuer me, O Lord, from the euil man: and preſerue me from the wicked man.

2 Which imagine miſchiefe in their hearts: & ſtirre vp ſtriſe

all

all the day long.
3 They haue ſharpened their tongues like a ſerpent: adders poyſon is vnder their lippes.
4 Keepe me, O Lord, from the hands of the vngodly: preſerue me from the wicked men which are purpoſed to ouerthrowe my goings.
5 The proude haue layd a ſnare for me, and ſpred a net abroad with cordes: yea, and ſet trappes in my way.
6 I ſayd vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.
7 O Lord God, thou ſtrength of my health: thou haſt coue-red my head in the day of battell.
8 Let not the vngodly haue his deſire, O Lord: let not his miſ-chieuous imagination proſper, leſt they be too proude.
9 Let the miſchiefe of their owne lips fall vpon the head of them: that compaſſe me about.
10 Let hot burning coales fall vpon them: let them be caſt in-to the fire, and into the pit, that they neuer riſe vp againe.
11 A man full of wordes ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrowe him.
12 Sure I am that the Lord will auenge the poore: and main-teine the cauſe of the helpleſſe.
13 The righteous alſo ſhall giue thankes vnto thy name: and the iuſt ſhall continue in thy ſight.

Domine, clamaui. *Pſal.* 141.

LOrde, I call vpon thee, haſte thee vnto me: and conſider my voyce when I crie vnto thee.
2 Let my prayer be ſet foorth in thy ſight as the incenſe: and let the lifting vp of my hands be an euening ſacrifice.
3 Set a watch (O Lord) before my mouth: and keepe the doore of my lippes.
4 O let not mine heart be inclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickednes, leſt I eate of ſuch things as pleaſe them.
5 Let the righteous rather ſmite mee friendly: and reproue mee.
6 But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickednes.
7 Let their iudges be ouerthrowen in ſtony places: that they may heare my wordes, for they are ſweete.
8 Our bones lye ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth.
9 But mine eyes looke vnto thee, O Lord God: in thee is my truſt, O caſt not out my ſoule.
10 Keepe me from the ſnare which they haue layd for me: and from the trappes of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer eſcape them.

Voce mea ad Dominum. Pſal. 142.

Burning prayer.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my ſupplication.

2 I powred out my complaints before him: and ſhewed him of my trouble.

3 When my ſpirite was in heanineſſe, thou kneweſt my path: in the way wherein I walked, haue they priuily layde a ſnare for me.

4 I looked alſo vpon my right hand: and ſawe there was no man that would knowe me.

5 I had no place to flee vnto: and no man cared for my ſoule.

6 I cryed vnto thee, O Lord, and ſayd: Thou art my hope, and my portion, in the land of the liuing.

7 Conſider my complaint: for I am brought very lowe.

8 O deliuer me from my perſecutours: for they are too ſtrong for me.

9 Bring my ſoule out of priſon, that I may giue thankes vnto thy name: which thing if thou wilt graunt me, then ſhall the righteous reſort vnto my company.

Domine exaudi. Pſal. 143.

HEare my prayer, O Lord, and conſider my deſire: hearken vnto me for thy trueth and righteouſnes ſake.

2 And enter not into iudgement with thy ſeruant: for in thy ſight ſhall no man liuing be iuſtified.

3 For the enemie hath perſecuted my ſoule, hee hath ſmitten my life downe to the ground: he hath layd me in the darknes, as the men that haue bene long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet doe I remember the time paſt, I muſe vpon all thy workes: yea, I exerciſe my ſelfe in the workes of thy hands.

6 I ſtretch forth my hands vnto thee: my ſoule gaſpeth vnto thee as a thirſtie land.

7 Heare me, O Lorde, and that ſoone, for my ſpirit waxeth faint: hide not thy face from me, leaſt I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnes betimes in the morning, for in thee is my truſt: ſhewe thou mee the way that I ſhould walke in, for I liſt vp my ſoule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaſeth thee, for thou art my God: let thy louing ſpirit leade me foorth into the land of righteouſneſſe.

11 Quicken

11 Quicken me, O Lorde, for thy names sake: and for thy righteousnes sake bring my soule out of trouble.
12 And of thy goodnes slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

BLessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight. *Morning prayer.*
2 My hope and my fortresse, my castell and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.
3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?
4 Man is like a thing of nought: his time passeth away like a shadowe.
5 Bowe thy heauens, O Lorde, and come downe: touch the mountaines, and they shall smoke.
6 Cast forth thy lightning, and teare them: shoote out thine arrowes and consume them.
7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.
8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.
9 I wil sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.
10 Thou that giuest victorie vnto kings: and hast deliuered Dauid thy seruant from the perill of the sworde.
11 Saue me, and deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.
12 That our sonnes may growe vp as the yong plants: and that our daughters may be as the polished corners of the temple.
13 That our garners may be full and plenteous with all maner of store: that our sheepe may bring foorth thousands, and ten thousands in our streetes.
14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complayning in our streetes.
15 Happy are the people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my king: and I will prayse thy name for euer and euer.
2 Euery day will I giue thankes vnto thee: and prayse thy name for euer and euer.
3 Great is the Lord, and marueilous worthie to be praysed: there is no ende of his greatnesse.

4 One generation shal prayse thy workes vnto another: and declare thy power.
5 As for me, I wil be talking of thy worshipe: thy glory, thy prayse, and wonderous workes.
6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.
7 The memorial of thine aboundant kindenes shalbe shewed: and men shall sing of thy righteousnes.
8 The Lorde is gratious and mercifull: long suffering, and of great goodnes.
9 The Lord is louing vnto euery man: and his mercie is ouer all his workes.
10 All thy workes prayse thee, O Lorde: and thy Saints giue thankes vnto thee.
11 They shewe the glory of thy kingdome: and talke of thy power.
12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.
13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.
14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.
15 The eyes of all waite vpon thee, O Lorde: and thou giuest them their meate in due season.
16 Thou openest thine hand: and fillest all things liuing with plenteousnes.
17 The Lord is righteous in all his wayes: and holy in all his workes.
18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faythfully.
19 He will fulfill the desire of them that feare him: he also wil heare their crie, and will helpe them.
20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.
21 My mouth shall speake the prayse of the Lorde: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

PRayse the Lorde, O my soule, while I liue will I prayse the Lord: yea, as long as I haue any being, I will sing prayses vnto my God.
2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.
3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughtes perish.
4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God,

5 Which

5 Which made heauen and earth, the ſea and all that therein is: which keepeth his promiſe for euer.
6 Which helpeth them to right that ſuffer wrong: which feedeth the hungrie.
7 The Lord looſeth men out of priſon: the Lorde giueth ſight to the blinde.
8 The Lorde helpeth them that are fallen: the Lorde loueth the righteous.
9 The Lorde careth for the ſtrangers, he defendeth the fatherleſſe and widowe: as for the way of the vngodly, hee turneth it vpſide downe.
10 The Lorde thy God, O Sion, ſhalbe king for euermore: and throughout all generations.

Laudate Dominum. Pſal. 147.

O Praiſe the Lorde, for it is a good thing to ſing praiſes vnto our God: yea, a ioyfull and pleaſant thing it is to bee thankefull. *Euening prayer.*
2 The Lord doeth builde vp Hieruſalem: and gather together the outcaſtes of Iſrael.
3 Hee healeth thoſe that are broken in heart: and giueth medicine to heale their ſickneſſe.
4 Hee telleth the number of the ſtarres: and calleth them all by their names.
5 Great is our Lord, and great is his power: yea, and his wiſedome is infinite.
6 The Lorde ſetteth vp the meeke: and bringeth the vngodly downe to the ground.
7 O ſing vnto the Lord with thankes giuing: ſing praiſes vpon the Harpe vnto our God.
8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the graſſe to growe vpon the mountaines, and herbe for the vſe of men.
9 Which giueth fodder vnto the cattel: and feedeth the yong Rauens that call vpon him.
10 Hee hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legges.
11 But the Lordes delight is in them that feare him: and put their truſt in his mercie.
12 Praiſe the Lord, O Hieruſalem: praiſe thy God, O Sion.
13 For hee hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.
14 Hee maketh peace in thy borders: and filleth thee with the flower of wheate.
15 He ſendeth foorth his commandement vpon earth: and his worde runneth very ſwiftly.
16 Hee giueth ſnowe like woolle: and ſcattereth the hoare froſt

like ashes.
17 He casteth foorth his yce like morsels: who is able to abide his frost?
18 He sendeth out his woorde, and melteth them: hee bloweth with his winde, and the waters flowe.
19 He sheweth his woorde vnto Iacob: his statutes and ordinances vnto Israel.
20 He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. *Psal.* 148.

O Praise the Lord of heauen: praise him in the height.
2 Praise him all ye Angels of his: praise him all his host.
3 Praise him Sunne and Moone: praise him all yee starres and light.
4 Praise him all yee heauens: and yee waters that bee aboue the heauens.
5 Let them praise the name of the Lorde: for hee spake the woorde, and they were made, hee commaunded, and they were created.
6 Hee hath made them fast for euer and euer: hee hath giuen them a lawe, which shall not be broken.
7 Praise the Lord vpon the earth: ye Dragons, and all deepes.
8 Fire and haile, snowe and vapours: winde and storme, fulfilling his worde.
9 Mountaines and all hilles: fruitfull trees, and all Cedars.
10 Beastes and all cattell: wormes, and feathered foules.
11 Kings of the earth, and al people: princes, and all iudges of the worlde.
12 Yong men and maidens, olde men and children, praise the name of the Lorde: for his name onely is excellent, and his praise aboue heauen and earth.
13 Hee shall exalt the horne of his people, all his Saintes shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. *Psal.* 149.

O Sing vnto the Lorde a newe song: let the congregation of Saintes praise him.
2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.
3 Let them praise his name in the daunce: let them sing praises vnto him with Tabret and Harpe.
4 For the Lorde hath pleasure in his people: and helpeth the meeke hearted.
5 Let the Saintes bee ioyfull with glorie: let them reioyce in their beddes.
6 Let the praises of God be in their mouth: and a two edged

sworde

fworde in their handes.

8 To be auenged of the heathen: and to rebuke the people.

8 To binde their kinges in chaines: and their nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: ſuch honour haue all his Saintes.

Laudate Dominum. *Pſal.* 150.

O Praiſe God in his holineſſe: praiſe him in the firmament of his power.

2 Praiſe him in his noble actes: praiſe him according to his excellent greatneſſe.

3 Praiſe him in the ſounde of the trumpet: praiſe him vpon the Lute and Harpe.

4 Praiſe him in the Cymbales and daunces: praiſe him vpon the ſtrings and pipe.

5 Praiſe him vpon the well tuned Cymbales: praiſe him vpon the lowde Cymbales.

6 Let euery thing that hath breath: praiſe the Lorde.

FINIS.

¶CERTAINE GODLY praiers to be vsed for sundrie purposes.

A prayer for the estate of Christes Church, dispersed throughout the face of the whole earth, but specially for the Churches of England and Ireland.

Gracious God and most merciful Father, thou that artthe God of all comfort and consolation: wee poore and wretched sinners acknowledge against our selues, that wee are vnworthy to lift vp our eyes to heauen: so horrible and great are the sinnes that wee haue cõmitted against thee, both in thought, woorde, and deede: But thou art that God whose propertie is alwayes to haue mercy, and thou hast extended thy mercy vnto vs in thy beloued Sonne our Sauiour Christ Iesus, in whom thou hast loued vs, before the foundation of the world was laid: and to the ende thou mightest aduance thine owne mercy, in a good and happie time hast called vs, by the preaching of thy blessed and holy Gospell, to repentance, preferring vs before many & great nations (to be a people consecrate vnto thee,) to hold forth thy righteousnesse, and to walke in obedience before thee all the dayes of our liues. In this perswasion of faith, and by him, Oh heauenly Father, wee present our selues before thee, renouncing all our sinnes and corruptions, and trusting onely in him and his righteousnesse, beseeching thee for his sake to heare vs, and to haue mercy vpon vs. Thou hast made an holy promise vnto vs, that shall be performed, that at what time soeuer a sinner doeth repent him of his sinne frõ the bottome of his heart, thou wilt heare him: And that who soeuer calleth vpon thee in his Name, thou wilt graunt all his requests. Our sinnes therfore doe grieue vs at the very heart, and we are displeased with our selues for them, yea wee lothe our selues for the frailties and transgressions that cleaue so fast vnto vs. Wherefore, O deare Father, heare vs, and accept the sacrifice of thy Sonne, as a most sufficient satisfaction for them, and behold vs in his righteousnesse. Goe forwarde with that excellent woorke that thou hast begun in vs, and neuer leaue vs, till thou hast made it perfect, till the day of Iesus Christ. Encrease our knowledge, and giue vs a liuely sense to discerne sweete from sowre, and sowre from sweete, good from euill, and euill from good, that sinne and superstition deceiue vs not vnder the cloke of religion and vertue. O Lorde, this must bee thy woorke: for wee confesse that our reason is blinde, our will is frowarde, our wittes craftie to deceiue our selues, our vnderstanding and all our naturall

powers

powers quite alienated and eſtranged from thee. It muſt be the ſeede of thy word, by the quickening of thy Spirite, that muſt leade vs to newneſſe of life, that muſt worke in vs the excellent hope of immortalitie, and make vs to liue to righteouſneſſe: and therefore put to thy helping hande: Let thy gracious goodnes neuer faile vs, to the increaſe of all heauenly vertues, and continual growth and gaine to godlines. And becauſe the Miniſterie of thy word is the ordinarie meane for the attaining of this vnſpeakeable bleſsing: we beſeech thee, let vs neuer lacke that excellent helpe: Let our bodies rather famiſh then our ſoules, yea let vs rather lacke all worldly things, then that moſt precious Iewell of thy holy worde, and comfortable Goſpell preached to our ſaluation. And therefore, thou that art the Lord of the harueſt, ſend foorth labourers into thy harueſt, and double thy Spirit vpon thy ſeruants, making them as brazen walles againſt thine enemies, giuing them courage and boldneſſe to do thy meſſage, yea and that to Kings and Princes, that they being called and ſent of thee, in the aſſured perſwaſion of their offices, may not feare the faces of any mortall creatures, nor be diſmaide with any tranſitorie maieſtie. Good Lord, make thy word ſharpe in their mouths to an effectual operation, that ſinne may be cut downe, and thy righteouſneſſe may flouriſh: Graunt to them the feare of thy Name: Let their lippes, O Lord, preſerue knowledge, and their liues ſhine in holines to the ſtopping of the mouthes of their aduerſaries, and drawing many by their example to thy bleſſed and holy religion: Bow the hearts of all Kings and Princes of the earth, to the obedience of thy dearely beloued Sonne Chriſt Ieſus: If otherwiſe they ſhewe by plaine effectes, that they belong not to thy folde, good Lord let them feele thy hand, and finde againſt whom they ſet themſelues: let the blood of thy Saints, which they ſhed without mercie, make them drunken to perdition. In the meane time aſsiſt thoſe that thou calleſt to this trial, that they may feele thy helpe and comfort amidſt all their ſuffrings, whileſt they ſhall be aſſured to be bleſſed when they ſuffer for righteouſnes ſake, & to reigne with thy Sonne, when they fulfill his ſuffrings in their fleſh, and cary in their bodies the ſcarres and markes of his woundes. O Lord, ſanctifie their blood, that it may water thy Church, and bring a mightie increaſe and gaine to thy ſelfe, and a decreaſe & loſſe to the Kingdome of Antichriſt, & to the Princes of the earth, who are become his ſlaues and butchers. And herein (good Lord) by ſpecial name we beſeech thee for the Churches of France, Flanders, and of ſuch other places: helpe them after their long troubles, as thou ſhalt ſee to be beſt for them, in the aduauncing of thine owne glorie. And nowe (Lord) particularly we pray vnto thee for the Churches of England and Ireland, that thou wile

continue

continue thy gracious fauour ſtill towardes them, to mainteine thy Goſpel ſtill amongſt vs, and to giue it a free paſſage. And to that end ſaue thy ſeruant Elizabeth our Queene, graũt her wiſdome to rule this mightie people, long life & quietneſſe rounde about her, dete& al the traiterous practiſes of her enemies, deuiſed againſt her, and thy trueth. O Lord, thou ſeeſt the pride of thine enemies: and though by our ſinnes we haue iuſtly deſerued to fall into their handes, yet haue mercie vpon vs and ſaue thy litle flocke. Strengthen her hand, to ſtrike the ſtroke of the ruine of all their ſuperſtition, to double into the boſome of that purple clothed ſtrumpet of Rome, that which ſhee hath powred out againſt thy Saints, that ſhe may giue that deadly wound not to one head, but to all the heads of that cruel beaſt: that the life that quickeneth in his diſmembred members yet amongſt vs may vtterly decay, and we, through that wholeſome diſcipline, eaſie yoke, & comfortable ſcepter of Ieſus Chriſt, may enioy his great righteouſnes, that thy Church may floriſh, ſinne may abate, wicked men may hang their heads, & all thy children be comforted. Strengthen her hand, and giue her a ſwift foote to hunt out the bulles of Baſan, and the deuouring beaſts that make hauocke of thy flocke. And becauſe this worke is of great importance, aſſiſt her with all neceſſary helpes, both in cõtinuing her godly, wiſe, and faithful Counſellers, as alſo in miniſtring to her ſuch inferiour rulers & officers as may ſincerely, vprightly and faithfully do their dueties, ſeeking firſt thy honour & glory, then the common wealth and quiet of this Realme: that we may long enioy thy trueth, with her, and all other thy good bleſsings that in ſo great mercie thou haſt beſtowed vpon vs, with growth in goodneſſe, gaine in godlineſſe, and dayly bettering in ſincere obedience. Good Lord, comfort thoſe that are preſſed with the heauie burthen of their ſinnes, and haue no aſſurance in preſent feeling of that bleſſed inheritance thou haſt purchaſed for them. Bleſſe all ſuch (if it be thy good will) whome thou haſt vnited & knit vnto vs in any league of familiaritie or affinitie, that we may reioyce in the beſt bond, and only in this, that we are made partakers of one inheritance. Be merciſull vnto thy people of England which confeſſe thy Name, and make vs not a byword among the heathẽ, as our ſinnes haue deſerued. Turne away thy wrath which thy terrible tokens doe threaten towarde vs, and turne vs vnto thy ſelf, remoue vs not out of thy preſence, but let thy fatherly warnings moone vs to repentance. And thus (good Lord) commending our ſeuerall neceſsities vnto thee, who beſt knoweſt both what we want, and what is meete for vs, & giuing thee humble & heartie thanks for all thy mercies and benefits: we knit vp theſe our prayers with that prayer that Ieſus Chriſt our Lord & maſter hath taught vs. *Our Father which art, &c.*

¶ *A Prayer to auert the wrath of God from vs.*

O Almightie God and most mercifull Father, who of thy gracious goodnes, not only by promises doest allure vs, but also by sundrie and diuers threates and menaces, in thine holy worde doest assay to driue vs, to the due consideration of our bounden obedience to thine holy Lawes: for as much as we most miserable wretches, haue heauily trāsgressed both against heauen and against thee, nowe no more worthie to be called the sonnes of so good a Father, nor the flocke of so glorious an inheritance, we most humbly acknowledge and confesse, that our sinnefull liues haue deserued endlesse miseries, and eternall destruction. Howbeit, because thou hast commanded vs in all our woes and calamities, to flee vnto the succours of thine euerlasting mercies, declared vnto vs in the precious bloodshedding of thine only Sonne, and hast promised to heare the cries of repentant sinners, when, or at what time soeuer they shall powre out their heartes before thee: Let not the weight of our iniquities, most gracious Father, cōquere thy mercies, neither let Satan be so forcible to destroy vs, as thy mightie arme to saue vs. Thou hast in long sufferance hitherto, euen from our infancie, waited our amendement, neither according to our deserts, hast thou powred out the iudgements of thy heauie wrath: O Lord, euen yet staye the reuenging arme of thy iust conceiued furie. Thou art the same God that hast bene from the beginning prouoked euery day, & we the same people, whom thou hast by thy louing protection, guided aboue all other nations vntill this houre. Though we vile sinners, intangled in the snares of our offences, cannot as we ought, returne to thee, notwithstanding we most humbly beseech thee, cōtinue thou according to thine olde mercies, our gracious God, and louing Father. Mollifie the stonie hardnesse of our vnrepentant hearts: giue vs of thy holy Spirit, that with grones according, we may bewaile our sinnes: encrease thy graces in vs, that we may subdue our lusts: breede in vs a contempt & forsaking of worldly vanities, that setting our mindes and affections onely vpon heauenly cogitations, in this life we may serue thee faithfully, and in the life to come reigne with thee for euer. Graunt vs these our petitions, O Father, for thy Sonnes sake Iesus Christ our Sauiour, to whome with thee and thine holy Spirit, be all honour, praise and dominion for euer and euer. Amen.

¶ *A Prayer conteyning the ductie of euery true Christian.*

O Most mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ my onely Sauiour and redeemer: and most humbly beseech thee for his sake to be mercifull vnto me, and

so

to caſt all my ſinnes out of thy ſight and remembrance, through the merites of his bloodie death and paſsion.

Powre vpō me (O Lord) thy holy ſpirit of wiſdome and grace: Gouerne and leade me by thy holy worde, that it may be a lanterne vnto my feete, and a light vnto my ſteps. Shewe thy mercie vpon mee, and ſo lighten the naturall blindneſſe and darkeneſſe of my heart through thy grace, that I may dayly bee renewed by the ſame ſpirit & grace: by the which (O Lord) purge the groſſeneſſe of my hearing and vnderſtāding, that I may profitably reade, heare, and vnderſtand thy word and heauenly wil, beleeue, and practiſe the ſame in my life and conuerſation, and euermore holde faſt that bleſſed hope of euerlaſting life.

Mortifie and kill all vice in me, that my life may expreſſe my faith in thee: mercifully heare the humble ſute of thy ſeruant, and graunt me thy peace all my dayes: Graciouſly pardon mine infirmities, and defende me in all dangers of body, goods and name: But moſt chiefly my ſoule againſt al aſſaults, temptations, accuſatiōs, ſubtil baites & ſleights of ỹ old enemie of mankind, Satan that roaring lyon, euer ſeeking whom he may deuoure.

And here (O Lord) I proſtrate, with moſt humble minde, craue of thy diuine Maieſtie, to be mercifull vnto ỹ vniuerſall Church of thy Sonne Chriſt: And eſpecially according to my bounden duetie, beſeech thee for his ſake to bleſſe, ſaue, and defend the principall member thereof, thy ſeruant our moſt deare and ſoueraigne Lady Queene Elizabeth, encreaſe in her royall heart true faith, godly zeale, and loue of the ſame: And graunt her victorie ouer all her enemies, a long, proſperous, and honourable life vpon earth, a bleſſed ende, and life euerlaſting.

Moreouer, O Lord, graunt vnto her Maieſties moſt honourable Counſellours, and euery other member of this thy Church of England, that they and we in our ſeueral callings, may truely, and godly ſerue thee: Plant in our heartes true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Encreaſe in vs true faith and religion: Replenish our mindes with all goodnes, and of thy great mercie keepe vs in the ſame till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in proſperitie, perfect patience in aduerſitie, and continuall ioy in the holy Ghoſt.

And laſtly I commende vnto thy fatherly protection, all that thou haſt giuen me, as wife, children and ſeruants: Aide me, O Lord, that I may gouerne, nouriſh, & bring them vp in thy feare and ſeruice. And forasmuch as in this world I muſt alwayes be at warre and ſtriſe, not with one ſort of enemies, but with an infinite number, not onely with fleſh and blood, but with the Deuill which is the Prince of darkeneſſe, and with wicked men executers of his moſt damnable will: Graunt me therefore thy

grace,

grace, that being armed with thy defence, I may ſtand in this battell with an inuincible conſtancie againſt all corruption, which I am compaſſed with on euery ſide, vntill ſuch time as I hauing ended the combate, which during this life I muſt ſuſteine, in the ende I may attaine to thy heauenly reſt, which is prepared for me and all thine ele&, through Chriſt our Lorde and onely Sauiour. Amen.

¶ A prayer neceſſarie to be ſaid at all times.

O Bountifull Ieſu, O ſweete Sauiour, O Chriſt ȳ Sonne of God, haue pitie vpon me, mercifully heare me, and deſpiſe not my prayers: Thou haſt created me of nothing, thou haſt redeemed me from the bondage of ſinne, death and hell, neither with golde nor ſiluer, but with thy moſt precious body once offered vpon the croſſe, and thine owne blood ſhed once for all, for my ranſome: therefore caſt me not away, whom thou by thy great wiſdome haſt made, deſpiſe me not, whom thou haſt redeemed with ſuch a precious treaſure, nor let my wickedneſſe deſtroy that, which thy goodneſſe hath builded. Nowe whiles I liue, O Ieſu bane mercie on me, for if I die out of thy ſauour, it will be too late afterwarde to call for thy mercie: whiles I haue time to repent, looke vpon me with thy mercifull eyes, as thou didſt vouchſafe to looke vpon Peter thine Apoſtle, that I may bewayle my ſinnefull liſe, and obtaine thy ſauour, & die therein. I reknowledge that if thou ſhouldeſt deale with me according to very iuſtice, I haue deſerued euerlaſting death. Therefore I appeale to thy high throne of mercie, truſting to obteine Gods ſauour, not for my merites, but for thy merites, O Ieſu, who haſt giuen thy ſelfe an acceptable ſacrifice to thy Father, to appeaſe his wrath, and to bring all ſinners (truely repenting and amending their euil life) into his ſauour againe. Accept me, O Lorde, among the number of them that ſhalbe ſaued, forgiue me my ſinnes, giue me grace to leade a godly and innocent life, graunt me thy heauenly wiſedome, inſpire my heart with faith, hope and charitie, giue me grace to be humble in proſperitie, patient in aduerſitie, obedient to my rulers, faithfull vnto them that truſt me, dealing truely with al men, to liue chaſtly in wedlocke, to abhorre adulterie, fornication and all vncleanneſſe, to doe good after my power vnto all men, to hurt no man, that thy name may be glorified in me during this preſent life, and that I afterwarde may obtaine euerlaſting life, through thy mercie, and the merites of thy paſsion. Amen.

¶ A Confeſſion of ſinnes.

O Eternall God and moſt mercifull Father, we confeſſe and acknowledge here before thy diuine mateſtie, that we are miſerable ſinners, conceiued and borne in ſinne and iniquitie,

ſo

so that in vs there is no goodnesse: for the flesh evermore rebelleth against the spirit, whereby we continually transgresse thine holy precepts and commandements, and so purchase to our selues, through thy iust indgement, death and damnation. Notwithstanding, O heauenly Father, forasmuch as we are displeased with our selues for the sinnes that we haue committed against thee, and doe vnfainedly repent vs of the same, we most humbly beseech thee, for Iesus Christes sake, to shewe thy mercie vpon vs, to forgiue vs all our sinnes, and to encrease thine holy spirit in vs, that we acknowledging from the bottome of our hearts our owne vnrighteousnesse, may from henceforth not onely mortifie our sinfull lustes and affections, but also bring forth such fruites, as may be agreeable to thy most blessed will: not for the worthinesse thereof, but for the merites of thy dearely beloued sonne Iesus Christ our onely sauiour, whom thou hast already giuen an oblation and offering for our sinnes, and for whose sake we are certainely perswaded, that thou wilt denie vs nothing that we shall aske in his name, according to thy will. For thy spirit doeth assure our consciences, that thou art our mercifull Father, and so loueſt vs thy children through him, that nothing is able to remoue thine heauenly grace & fauour from vs. To thee therefore, O Father, with the Sonne and the holy Ghost, be all honour and glory world without ende. Amen.

¶ Certaine godly Prayers for sundrie dayes.

MVNDAY.

ALmightie God, the father of mercie, and God of all comfort, the which onely forgiueſt sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost, we may haue power and strength hereafter to resist sinne, by our Sauiour and Lorde Iesus Christ. Amen.

TVESDAY.

O Lord God, which despiseſt not a contrite heart, and forgetteſt the sinnes and wickednesse of a sinner, in what houre soeuer he doeth mourne and lament his olde maner of liuing: graunt vnto vs (O Lorde) true contrition of heart, that we may vehemently despise our sinfull life past, and wholy be conuerted vnto thee, by our Sauiour and Lord Iesus Christ. Amen.

WEDNESDAY.

O Mercifull Father, by whose power and strength we may ouercome our enemies, both bodily and ghostly: graunt vnto

vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies of our soule, that is, the desires of the worlde, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after leade our liues in holinesse and righteousnesse, that we may serue thee in spirite and trueth, and that by our Sauiour & Lord Iesus Christ. Amen.

THVRSDAY.

O Almightie and euerlasting God, which not only giuest euery good & perfect gift, but also increasest those giftes that thou hast giuen: we most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that we may truely beleeue in thee, and in thy promises made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtill craftes and assaultes of the deuill, we be driuen from faith in the blood of our Sauiour and Lord Iesus Christ. Amen.

FRIDAY.

GRaunt vnto vs, O mercifull God, we most heartily beseeche thee, knowledge and true vnderstanding of thy worde, that all ignorance expelled, we may knowe what thy will and pleasure is in all things, and howe to doe our dueties, and truely to walke in our vocation: and that also we may expresse in our liuing, those thinges that we doe knowe, that we be not onely knowers of thy worde, good Lorde, but also be workers of the same, by our Sauiour and Lord Iesus Christ. Amen.

SATVRDAY.

O Almightie God, which hast prepared euerlasting life to all those that be thy faithfull seruants: graunt vnto vs, Lorde, sure hope of the life euerlasting, that we being in this miserable worlde, may haue some taste and feeling of it in our heartes, and that not by our deseruing, but by the merites & deseruing of our Sauiour and Lord Iesus Christ. Amen.

OMercifull God, our onely ayde, succour, and strength at all times: graunt vnto vs, O Lord, that in the time of prosperitie we be not proude, & so forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersitie, that we fall not into infidelitie and desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: graunt this, O Lorde, for our aduocates sake, and Sauiour Iesus Christ. Amen.

SVNDAY.

O Almightie and mercifull Lorde, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: graunt vnto vs, O Lord, thy holy spirit, that he may beare witnesse with our spirite, that we be thy children, and heires

of

of thy kingdome, and that by the operation of this ſpirite, we may kill all carnall luſtes, vnlawfull pleaſures, concupiſcences, euill affections contrary vnto thy will, by our ſauiour and Lord Ieſu Chriſt. Amen.

¶ *A prayer for truſt in God.*

THe beginning of the fall of man, was truſt in himſelfe. The beginning of the reſtoring of man, was diſtruſt in himſelfe, and truſt in God. O moſt gratious and moſt wiſe guide, our Sauiour Chriſt, which doeſt leade them the right way to immortall bleſſednesſe, which truely and vnfeinedly truſting in thee, commit themſelues to thee: Graunt vs, that like as we be blind and feeble in deede, ſo we may take and repute our ſelues, that we preſume not of our ſelues, to ſee to our ſelues, but ſo farre to ſee, that alway we may haue thee before our eyes, to followe thee being our guide, to be ready at thy call moſt obediently, and to commit our ſelues wholy vnto thee, that thou which onely knoweſt the way, mayeſt leade vs the ſame way vnto our heauenly deſires. To thee with the father and the holy Ghoſt, be glory for euer. Amen.

FINIS.

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